THE PERSONALL REIGNE OF CHRIST VPON EARTH.

In a Treatise wherein is fully and largely laid open and proved, That *Jesus Christ*, together with the Saints, shall visibly possesse a *Monarchicall State and Kingdome in this World.*

WHICH SHEWETH.

1. That there shall be such a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

By IOHN ARCHER, sometimes Preacher of *All-Hallows Lumbard-street.*

Ye men of Galilee, why stand ye gazing up into Heaven? This same Iesus, which is taken up from you into Heaven, shall so come in like manner as ye have seene him go into Heaven. Act. 1. 11.

Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God, Revel. 21. 3.

And the Kingdome, and dominion, and the greatnesse of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdome, and all Dominions shall serve and obey him. Dan. 7 27.

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THE PERSONALL REIGNE OF CHRIST VPON EARTH.

THE Scripture reveales to us a Three-fold State of Christs Kingdome. *Three-fold state of Christs Kingdom.*

One *Providentiall*, which is that universall influence and Soveraigne power, by which Iesus Christ manageth the Affaires of all the World, both in Heaven, Earth, and under the Earth: as *Mat.* 18. 18. Thus in *Mat.* 13. *The Feild* which is the *World* is called by Christ his Kingdom: whence it is, that *he enlighteneth every man that commeth into the world*, Ioh. 1. 9. For ever since the fall of Man, the immediate dispensation and government of all things, is delegated to him from the Father, so that he is deputed as Viceroy, or immediate Administrator of all things. Therefore it is, that he is Distinguished from the Father, and Holy Ghost, by the Title of *Lord Acts* 2. 36. Lord and Christ, that is, anointed to be Lord, in a distinct sense, meaning one who by commission is deputed and delegated to immediate administration, in the behalfe of others. This indeed (though the mystery was not revealed Christ as God-man; though not as then manifested in the flesh) governed and ruled the whole world, ever since *Adam* his fall: For if God the Father had not deputed a Mediator, his Iustice and Holinesse, according to the Covenant of works; (by which he onely had to deale with mankinde, and this World) had overthrowne mankind, and all this World. This is the first state of Christs Kingdome. *1 providentiall*

Christ since the fall is the sacred Governor of all things.

2. *Christs spirituall Kingdom.*

A second state of Christs Kingdome, is spirituall, which is that Soveraignty, which by his Word and spirit, he exerciseth over the consciences of some people, and in speciall the Elect of God the Father, whom by his Word and Spirit, he subdues in conscience to an universall obedience to him, as 2 *Cor.* 10. 4. 5, this hath been ever since the fall, first on *Adam* (as wee have) to be sure on *Evah*, (for to her and her seed, as to *Abraham* and his seed, to *David* and his seed, was the promise made.) And to *Abel*, *Seth*, and so along to *Abraham*: and all his Children by faith, Jewes, and afterwards Gentiles, but this is not generall over all the world, and respecting this, Christ saith, *His Kingdome is not of this world*, and *that the Kingdome of God is not by observation*, that is, after a worldly pomp and honour; and of this he still speakes, when he saith, *The Kingdome of God is at hand; is within you, &c.* And this state of his Kingdome was more narrow and obscure till Christs comming in the flesh, and the preaching the Gospell to every creature (that is, to all mankinde, where ever there was opportunitie) without restraint to the Nation of the *Iewes*, as it was before, and many worthy ones have thought, and many doe to this day thinke, that this is the onely state of Christs Kingdome; and therefore doe appropriate and apply all that is said of his Kingdome in Scripture, to this state of it. Indeed, in many things belonging to Christs Monarchy, there is a spirituall sence also, and they may not untruly be applyed spiritually; as that of making all new, which appertaines to the Monarchy of Christ, as *Revel.* 21. 2. 4. 5. and yet applyed spiritually, 2 *Cor.* 5. 17.

This also hath beene ever since the fall.

3. *Christs Monarchicall Kingdome,*

But they have a farther sense, as there is (besides this) a third state of Christs Kingdome, which I may call *Monarchicall*, not because the other two fore-mentioned states of his Kingdome were not so in some sense; for in some sence, they are as absolute, and *Monarchicall* as any State or Kingdome can be, in that he rules by his will and absolute Prerogative, he alone as he listeth, in his providentiall state of government, by which he ruleth all things, he doth as he will, of that is *Psal.* 33. spoken, and it is said, *vers.* 10. 11. that he onely doth by his will: and so in the spirituall state of his Kingdome: *Rom.* 9. 15. *Phil.* 2. 13. But I call this last state of his *Monarchicall*, because in this, when he entreth upon it, he will governe as earthly *Monarches* have done, that is, universally over the world, (in those dayes knowne and esteemed) and in a worldly visible earthly glory; not by tyranny, oppression, and sensually,

So called.

but

but with honour, peace, riches, and whatsoever in and of the world is not sinfull; having all Nations and Kingdomes doing homage to him, as the great *Monarchies* of the World had.

Now because in this visible Majesty, it shall be conformed to the *Monarchies*, I call it a state *Monarchicall*, to distinguish it from the two former states, which ever have beene since the World began, (whereas yet this hath not beene) which also shall abide with this when it comes: and of this last state of the Kingdome of Christ, I am to treat, and shew foure things.

1. That there shall be such a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

First, that there shall be a *Monarchicall* State of Christs Kingdome, a Soveraignty which Christ shall administer over all the Earth, in a visible and worldly manner, for splendor, riches, peace, &c. though not in a fleshly or sinfull manner: Of this God gave us a type in the Government of the Nation of *Israel*, from the time he called them out of *Ægypt*, till they desired a King, and cast off their Iudges; when he saith, *They cast not off Samuel, but God*, that is, Iesus Christ, who is God; because *Moses*, *Ioshua*, and all the Iudges, were not their Kings, though they exercised a Kingly power; therefore *Moses* is called King in *Iesurun*; *Deut.* 33. 5. but it was not of themselves, but by Commission, and Deputation from Christ, as a vice-Roy; so that it was not they, but Christ all that while did immediately rule them, not so much, or onely by a providence (as he did all the world else) nor by a *spirituall* government, for so he ruled not them all, but a very few of them, such as were elect unto eternall life and sanctified, but by a King of *Monarchicall Government*, so that he was an immediate and particular King to them, and was visibly present amongst them in signes and tokens of presence, as *the Pillar of the Cloud and fire*, and after that in the *Tabernacle*, *Arke*, *Mercy-seate*, &c. And did manifestly give them Lawes, appearing as a consuming fire, *Exod.* 24. 17. and appointed Officers, to administer the Kingdome, both ordinary and extraordinary, and to punish the offenders, executing Iustice by an immediate hand, and had all hard cases brought to him, and gave order about their battels, and appointed their

1. There s[illegible] be such a Monarchical K[illegible]dome.

2. Typified [illegible] the Iewes G[illegible]vernment.

He was vi[illegible] present am[illegible] them in sig[illegible] and tokens.

Generalls for warres; for the Iudges for the most part, except *Ely* and *Samuell*, were but extraordinary Officers, or Generals, raised up in danger of enemies, and case of warre; so that every way Christ was a *Monarch* and King to *Israell*: wherefore indeed when they refused Judges, and would have a King like other Nations, they did cast off him; yet notwithstanding, after he had punished them by one King, namely, *Saul*, he gave them a King also for a type and shaddow of that which he himselfe did before, but in a type and shadow: For as the Nation of *Israel* in their *Mosaicall* Discipline and Lyturgy, were but a type of the Nations of the World, whom in a morall way God will bring to be a People to *Christ* (among which the *Israelites* as a first borne shall be cheife:) So Christs government of that Nation, from the time they were called out of *Egypt*, till they cast off Judges, and after that also, by Kings immediately called and Deputed by him, (which shewed that he still kept the Soveraignty, and was their King) was a shadow or type of his state of *Monarchicall government*, which in due time he will have immediately and visibly over all Nations on the earth; therefore the *Israelites* Kings could not be deposed by men, because not set up by men, and ruled so absolutely, because they rul'd by Commission immediately from Christ, and as types of that his Rule *Monarchicall*, which in the latter Dayes he meant to take up over all the World.

st a Mo- n to Israel.

lites Kings d not be dis- d by men.

Thus we see ever since Christ gathered a visible people and Kingdom, he fore-shewed his intent, to have a state *Monarchicall* in the World, (for his Spirituall Kingdome he typified from the fall of *Adam*) by the Sacrifices, Altars, and the Preists, which were the Fathers, and first Borne of the Family; but this his *Monarchicall Government* he began to typifie, when he called a Nation to be his people; and as he typified it, so he fore-told and Prophesied it: the 8. Psalme is made onely out of a propheticall Meditation of this *Monarchicall state* of Christs Kingdome; as the Apostle teacheth us. *Heb.* 2. 5. 6. 7. 8. who applyes that Psalme to Christ, and to this *Monarchicall state* of Christ: For he saith, it is meant of a world, and a world to come; after that the Apostle writ that Epistle *Vers.* 5. But by providence Christ then had ruled the World, and in a Spirituall Government by the Gospel, he had spread himselfe over all the world before *Jerusalem* was ruined, as he told his Disciples, *Matthew* 24. 14. then the end (that is, of the Citie *Ierusalem*) shall come.

his state was ld.

But

But beſides all this, there is a whole world to come to be put in ſubiection to Chriſt; of which *Adam* in innocencie was indeed a Type (for in innocencie was divers Types of Chriſt; in that God ever intended Chriſt) *Adams* fall, and damning all mankind, was a Type or figure of Chriſt ſaving all the elect: *Rom.* 5. 14. So *Adams* marriage to the woman, was a type of Chriſts coniunction to the Church *Epheſ.* 5. 30. 31. 32. So in the Soveraignty that Chriſt gave *Adam* over all that preſent World, was figured out the ſubjection of a World to come to *Chriſt*: wherefore the Pſalmiſt ſpeaks in ſuch a phraſe, as makes Expoſitors thinke, he meant *Adam* (becauſe *Adam* was its figure) but it is evident it cannot be meant of *Adam*, or the ſtate in innocencie, becauſe in this Epiſtle to the *Hebrewes*, after *Chriſt* had ſet up his Spirituall Kingdome by the Goſpell over all the World, in ſome conſciences every where, yet he ſaith it is a World to come; and beſides, there are divers paſſages in the Pſalme, which are not competible with the ſtate of Innocencie; as the ſtilling the avenger, &c. whereas in innocencie were not Enemies or avengers: Therefore this Pſalme fore-tels a ſtate of Chriſts Kingdome to come, after the Goſpels preaching to all the World, wherein he ſhould have as perfectly all the World Subject to him: as in Innocencie *Adam* had all under his dominion; as wee read *Gen* 1, 26. Nor can this be meant of the laſt of all time, namely, the Generall Judgement, *When all knees ſhall bow to him, and every tongue ſhall confeſſe him Lord*, Phil. 2. 10. 11. which is referred to his laſt Judgement, *Rom.* 14. 10. 11. For then he is to reſigne up to ſurrender up the Kingdome to God the Father, and to hold and adminiſter it no longer, 1 *Cor.* 15. 24. But this and many other places as we ſhall ſee, propheſie of a ſtate of *Monarchicall Government*, which Chriſt ſhall hold after the Goſpell is preached univerſally, before that laſt and generall Judgement. *Pſal.* 22. he propheſieth of Chriſts Paſſion, and in *verſ.* 6, 7, 8. the words of reproach uſed againſt Chriſt in his Paſſion, *Mat.* 27. 39. 43. and *verſ.* 16. the torments inflicted on Chriſt, piercing his hands and feet, and *verſ.* 18. their demeanour towards the garments of Chriſt, applyed to Chriſt, as *Mat.* 27, 35. and what Chriſt would doe after his deliverance from his Paſſion, *Pſal.* 22. 22. applyed to Chriſt, *Heb.* 2. 12. By all which is cleare, that Pſalme is of Chriſts Paſſion, after which it is propheſied that all the world ſhould turne to him, and worſhip him, and that he ſhould have the Kingdome, *verſ.* 27. 28. and that a generation of Saints ſhould ſerve him, and all that be fat

In innocence were diverſe types of Ch

on

on the earth shall worship him, *vers.* 29. which must be meant of the *Monarchicall state* of Christ, and not of his spirituall Government in the conscience onely, because it is said, *vers.* 29. *that all the fat on the earth shall bow to him*, and *all that goe downe to the dust*, there is none can keepe alive his soule, that is, Christ shall have a Soveraignty over all that live and die, which he hath not in his spirituall Government, which onely reacheth the living. This was also celebrated typically and prophetically, by *Israels* subduing all the earth, that is, all knowne neighbouring Nations round about them, *Psal* 47. and in *Salomon* as in a type, *Psal.* 72. and is certainely the scope of *Psal.* 96. 97. 98. 110. For what state of Christs Kingdom as yet, whether providentiall or spirituall, gave all the earth cause to joy, because of peace, justice, and truth.

Typically and prophetically.

Therefore there is a state to come, wherein it shall be done to all the earth; this is most fully set down by the Prophet *Daniel chap.* 2. 31. to 46, the great Image presented in a dreame to *Nebuchadnezzar*, represented foure great Monarchies, whose foundations indeed were laid presently after the Floud, in *Nimrod*, and that *Assyrian Monarchy*, which grew up into the *Babylonian* &c. (whatsoever God did before the Floud) it is evident that ever since it, except a little time at first to grow, he hath held this World under a *Monarchy*, and so he will hold it untill its end. I say, God by *Daniel* the Interpreter, and by that dreame to *Nebuchadnezzer*, in and by an Image, represented foure great *Monarchies*, one of which was then in being, and the rest were to follow, and every one of them had the World (as then it was found and esteemed) under them.

The foure great Monarchyes.

The first *Monarchy* was the *Assyrian*, which fell into the *Babylonian*, and blossomed in *Nimrod*, *Gen*, 10. 8, to the 13, and was ripened in that present *Nebuchadnezzars* child and grandchild. This *Monarchy* was expressed in that Image by the head of gold.

The first Monarchy.

The second *Monarchy*, was that of the *Medes* and *Persians*, which blossomed in *Cyrus*, who conquered *Babylon*, and slew the Grandchild of *Nebuchadnezzar*, namely, *Balteshashar*, *Dan.* 2. 39. and endured till *Darius*, whom Great *Alexander* the Greek overthrew; this *Monarchy* was expresst in that Image, by the Brest and Armes of Silver.

The second Monarchy.

The third *Monarchy* was that of the Greekes, which blossomed or rather immaturely and suddenly ripened in Great *Alexandar* of *Macedon*, a Grecian; and by his sudden victories over-ran the World; and by his sudden and untimely death, was divided into

The third Monarchy.

foure

foure great parts, by foure of his chiefe Generals, who parted the world among them, *Dan.* 2. 39. untill the more Westerne people, by little and little (namely the *Romanes*) won all from them: this *Grecian Monarchy* was expressed in that Image by a belly and thighes of brasse.

The fourth Monarchy.

The fourth *Monarchy* was that of the West, namely that of the *Romanes* (which compared with the former is Western) which blossomed and ripened leisurely, and by degrees; and was therefore the more like to last long. And by certaine gradations and much time, rooted out successively all the inheritors of *Alexander*, & the upholders of the Greeke *Monarchy*, and possest all the chiefe known parts of the world, and so fetching its beginning lower Westward, and yet up as high Eastward, it became a mightier *Monarchy* then any of the former.

This *Monarchy* was expressed in the Image, by the legs of Iron, *Dan.* 2. 32. 40. Because as Iron, it was strongest of all, and subdued all under it; but in processe of time, the body of the world which it bore up, being so great, to which it was a leg or supporter, it divided it selfe (as it is in the naturall body) into two legs, and is in the image so expressed (though for a great while it was but one *Monarchy*) yet at last it grew into two, the Eastern and Western *Monarchy*, which yet though divided, were both strong as Iron, and held all Nations under them: but in processe of time these fell into feet and toes, as the naturall body of man, from two legs, descend into feet and toes. The Eastern *Monarchy* was swallowed up by the *Persian, Turke, &c.* The Western *Monarchy* fell into divers Kingdomes, but among these subdivided Kings was strength and weakenesse, the feet being part of Iron, and part of Clay, *Dan.* 2. 33. 41. and much mingling shall be among them to rejoyn the Kingdomes into one body, some whereof are weake, and some strong, (as Iron and Clay) but it never shall be; as Iron cannot be mixt with Clay, *Dan.* 2. 41. 42. 43. The *Spaniard* and *Austrian* in *Spaine* and *Germany*, and other Nations in *Europe*, some of which are strong, and some weak, have sought by marriage and other Covenants, to mingle and rejoyne into one *Monarchy*, but it shall never be, as we cannot mingle Iron and Clay. But to the period and upshot, of their Soveraignty and *Monarchy*, they shall remaine Kingdomes distinct, as feet and toes, of Iron and Clay, partly weak, and partly strong: now in the dayes of this fourth Romane, and Western *Monarchy*, *There shall be a stone cut out without hands*,

Dan. 2. 34. to 36. which shall first ruine these Kingdoms (it smote the Image on the feet that were of Iron and Clay, *vers.* 34, and so swallowed up the whole Image; all the foregoing *Monarchies* were brought under it, and by it to nothing, *vers.* 35. and it became a *Monarchy* over the whole Earth, wherever any of the former *Monarchies* had ruled, *vers.* 35. that is, as is explained, *Dan.* 2. 44. 45. a Kingdome which that Stone shall obtaine, set up by the God of Heaven. Whereas the other *Monarchies* were erected by men on earth, (though permitted and ordered by God) which Kingdome or *Monarchy* shall swallow up in it, all foregoing *Monarchies*, and that by no humane meanes or policie; for it was without hands, or not in hand: that is, not of man, but a Divine worke every way; and it shall reach and swallow up not onely the feet and toes, but the leggs of Brasse, the Brest and Armes of Silver, the head of Gold, *Dan* 2. 34. 35. that is, all Kingdomes and States, that were from first to last under any of the *Monarchies*, shall be swallowed up and come under this. And this is a fift *Monarchy* which shall arise in the world after the former foure, which is meant of a state of Christs Kingdom, as appeares.

The fift Monarchy is Christs as it appeares.

1. Because called a Stone.

First, because it is called a stone, as Christ is the stone which the builders refused, become the head of the corner, 1 *Pet.* 2. 3. to 8.

2. Reared up by God onely.

And secondly, it is a stone not in hand, or not cut out with hands, because by God immediately without humane helpe, this Kingdom shall be reared up.

3. By the duration of it.

Thirdly, its duration, that it shall last for ever, shews it is meant of Christs Kingdome; we people shall swallow it up, as they have done all other *Monarchies*; the *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*, and the *Grecians* to the *Romanes*, but this shall be left to none, but this shall stand for ever, *Dan.* 2. 44. that is, to the worlds end; but the Kingdome at the worlds end shall be Christs, for then he gives it up to the Father, 1 *Cor.* 15. 24. therefore till then, and at that time, when all ends, he hath the Kingdom; Christs spirituall Kingdome, and his Providentiall, were before this time; therefore that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*: wherefore from this prophesie we learne, that Christ shall have a *Monarchicall State* on earth, and a visible Kingdome as other *Monarchs* had; swallowing up or causing to vanish all other *Monarchies*, (as the latter *Monarchies* did the former:) And that this *Monarchy* is to be Christs, is yet more plaine, by *Dan.* 7. where the foure *Monarchies* under 4,

Beasts

Beasts are propheſied of *verſ.* 3. to 9. the 16. 17. after which Christ ſets up a *Monarchy*, verſ. 9. to 13. And as the Son of Man in reference to which name he calls himſelfe the Son of Man, as wee read in the Goſpell, and to him was given a *Monarchy*, and that after the fourth Beaſt or *Monarchy* was deſtroyed, which is the *Romane*, that is yet in being, and ſo *Chriſts Monarchy* is yet to come, but his Providentiall and Spirituall Government hath beene of old, therefore it is meant of another, and not of thoſe ſtates of Government, *Hoſ.* 3. 4, 5. the ten tribes then caſt off, ſhould be left without all Religion till the latter dayes, in which they ſhould be converted, *and have David for their King*, that is Chriſt, whom *David* typified; therefore Chriſt is to be a King in the latter dayes: So 2. *Tim.* 4. 1. when Chriſt appeares next, he is to have a Kingdome, and that on earth, before the Worlds end, becauſe then he reſignes it, 1 *Cor.* 15. 24. and yet this his kingdome is not till he come againe, which yet he hath not, though it is ſo long ſince he aſcended; wherefore his Kingdome is yet to come, and this is the ſcope of the Parable, *Luke*, 19. 11. 12 which he ſpake becauſe they thought Gods Kingdome, (that is, the Kingdome of which God hath propheſied or promiſed ſo much, which indeed was this Kingdome of Chriſt, as he cals it in that Parable) which they thought ſhould immediately appeare, he tels them *he muſt go a farre journey to receive it*, and then he will come, *at the time appointed*, and bring it with him; by which he means his Aſcention into Heaven, and his long ſtay there till his next coming; So that he confirms them in their opinion of a Kingdome, but rectifies them in the thoughts of the time, when it ſhould be; and ſo *Act.* 1. 6. 7. he denies not the kingdome, but would not tell them the time when it ſhould be; which was the queſtion they asked, but if he had onely meant his ſpirituall kingdome, through the Goſpels preaching, he might have told them the time of that, for he had ſaid before, that it ſhould be over all the world, before the ruine of *Ieruſalem*, Matth. 24. 14. therefore he means this his *Monarchy*, which is called *Iſraels* kingdome; as here, ſo *Dan* 7. 18. becauſe they under and with Chriſt, ſhall enjoy the honour of that Kingdome: And indeed of this *Monarchicall* kingdome, have all the Prophets ſpoken more or leſſe, as it is ſaid *Act.* 3. 19. 20 21, which place of the Apoſtle is expreſly meant of this kingdome of Chriſt, and not of the laſt General Judgement at the worlds end (as it is oft interpreted.)

Chriſt the Son of Man is the Monarch.

Chriſt to be a King in the latter dayes.

The Apoſtles knew not the time when.

Called Iſraels Kingdome.

All the Prophets have ſpoken of.

Act. 3. 19. 20. 21. England.

For firſt, all the Prophets ſince the world began, have not ſpoken

The Doctrine so generally believed among the Iews.

of the Worlds end, and last judgement, but of this Kingdome of Christ have they all spoken, so that no Doctrine was so generally beleeved among the Iews, at *Christ* his being among them, as that of the *Messias*, and of his kingdome, wherefore they so stumble still on that.

2. Secondly, the time of which this place speaks, is a time of *restoring all things*; that is, a making all things new, as it is elsewhere expresst, 2 *Pet*, 3. 13. which cannot be meant of the Worlds end, and heaven which follows it, for at the worlds end, the earth ends, and shall not be made new; and the highest heavens needs no making a new, nor have they any earth in them; therefore it must be meant of a time & a state to be in this world, therfore *Rev.* 21. 25. the new things come downe from heaven, and therefore there must be a reforming things in this World, and a reducing them to their originall, as they were at the Creation; which restitution of all things, shall not be perfected indeed, till the last generall Iudgement, but shall be begun, and proceeded much in, at the beginning of this kingdome of Christ; of which also the last Judgement *is* a part; therefore the whole time of Christs kingdom is truely called a time of restitution, and this place is meant of that Kingdome.

3. Thirdly, which yet further appears, because it is said, that Christ must remaine in Heaven, till he comes to restore all things; therefore his next comming, is this time, but his next comming is to set up his Kingdome, therefore this time of restitution is his kingdom: And surely this *Monarchy* and Kingdome of *Christ*, is that hee chiefely meanes in the *Lords Prayer* (so called) *thy Kingdome come*, for in this Kingdome is Gods Name most hallowed, because the Son is most honoured, and then especially is Gods will done in earth as in heaven: because (as we shall shew anon) all in that Kingdome shall be holy, and so throughly sanctified; as that they shall resemble (though not perfectly equall) them in Heaven, that doe Gods will, that is, the Angels: for Soules of Saints departed, he cannot mean, in that their doing of Gods will, is not expressed in Scripture for our imitation, as the Angels is: now this kingdome of Christ, is called the Fathers also, both in this Petition, as elsewhere, *Rev.* 11. 15. and in the close of the Prayer, because it is his Originally, he first made it by a Decree, and then gave it to Christ, *Daniel.* 2. 44. and 7. 9. 10. 13. 14. *verse*: therefore he is *called his King*, Psal. 2. 6. and it is confessed in the close of the Lords prayer to be his, that is, it's beginning and root is from him, and it shall in the end returne

This Kingdome meant in the Lords prayer.

turne to him; thus much for the firſt thing that Chriſt ſhall have in this world, a *Monarchicall* ſtate or Kingdome.

Secondly, conſider the manner of this Kingdome of *Chriſt*, that is, both the extent of it, and the qualities of it.

In the manner Chriſts Kingdome are two things.

1.

The extent of Chriſts Kingdome.

It ſhall be over all the World.

First, the extent of it ſhall be over all the World, as the other *Monarchies* were to be, which goe before it, and ſhall be ſwallowed up by it *Dan.* 2, 37. 38, 39. 40. and 7. 23. all the knowne and eſteemed parts of the World were under thoſe *Monarchies*; and ſo they ſhall be under Chriſt; therefore it is ſaid to grow up into a Mountaine, and fill the whole earth, *Dan.* 2. 34. 35. *and* 7. 27. therefore the ſeventh Trumpet, which declares this Kingdome of Chriſt, brings in all kingdomes on earth under Chriſt *Rev.* 11. 15. to the end: For of this Trumpet it is ſaid *Rom.* 10. 7. the Miſtery ſpoken of by the Prophets, ſhould be done, that is, the Kingdome of Chriſt ſet up, and as the other great *Monarchies* brought under them all kingly power, and they were Kings of Kings, ſo ſhall Chriſt alſo: therefore *Dan.* 2. 35. the *Monarchy*, that is, not the people, but the State and Dignity vaniſhed as duſt to nothing, the people remained, but the *Monarchy* came to nothing: So *Dan.* 7. 12. the Dominion was taken away, though their lives continued, and *ver.* 9. the Thrones caſt downe, that is, of the foure mentioned kingdomes, and *verſ.* 27. all dominion and greatneſſe ſhall be Chriſts and his Saints, none ſhall have Dominion and Greatneſſe but he, *All Rulers ſhall ſerve him*: So *Iſa.* 2. Chriſts kingdome is expreſſed; Firſt, in its ſpirituall State by the Goſpels preaching, verſ. 2, 3. &c. thence it ſhall proceed, to bring under it all the earth, even the haughtineſſe of people, that is, their Kingly power, which is the height and pride of the earth, and he alone ſhall be exalted as *Monarch*, verſe 11. 17. &c. *Iſa* 24. 21, 22. 23. *The high ones*, that is, the Kings, and their *Monarchies*, ſhall fall before the Lord; *and the Sun and Moon*, that is, Majeſty of a higher and lower ranke, *ſhall vaniſh before him*, as *Rev.* 21. 23. 24. *No need of Sun or Moone*, that is, kingly power, Chriſt will be inſtead of all to it; ſo *Chap.* 22. 5. 21. 24. *Kings bring their glory to it*, that is, lay downe their Honours there; and this he ſeemes to meane, by *ſhaking not earth onely*, in change of cuſtomes with people, *but Heaven alſo*, that is, the Kingly power; therefore he addes, *ſhake Heavens, and overthrow Thrones*, *Hag.* 2. 21, 22. which the Apoſtle applies to Chriſt and his Kingdome, *Hebr.* 12, 26, 27. and ſhews, that he can doe it, in that he is ſo great a King, as once ſhooke the Earth with his voice, when he gave the Law, and

Chriſts Kingdome expreſſ. 1 In its Spirituall eſtate. 2. Then to bring all under it.

Rev. 21. 23, 24. *explain'd.*

Hag. 2. 21. 22. *explain'd.*

set him up a kingdome of one Nation; but he can and will shake Earth and Heaven also, when he sets up his full Kingdome, and makes the new Heaven and Earth, for these words, *yet once more, signifies the removing of old things* in Heaven and Earth, to make new, that is, to change all worldly customes, and so all kingly glory, and set up a new, even his owne glory: So *Zach.* 14. 9. *Then the Lord shall be King of all the earth; and his Name one, and the Lord one*, no more Lords but he, as the *Monarchies* in that time swallowed up all kingly power under them: And this *Monarchy* of Christs, comming after all the rest, when more of the world is found out, will be larger in extent then all the former, *The name of the Lord Great, from East to West*, as never yet any was, *Mal.* 2. 11.

Reaches the end that it shall extend to all reasonable creatures, Angels, Devils, and all tongues.

For the better understanding the extent of Christs Kingdome, consider that before this *Monarchy* of Christ shall end, and be given up to the Father, it shall extend it selfe to all reasonable creatures, Angels, Devils, and all tongues, *Phil.* 2. 10. 11. so that every creature, reasonable, shall acknowledge Christ to be Lord and King, but this generall extent of it, shall not be till towards its consummation, *He shall put all under his feet*, and then resigne, 1. *Cor.* 15. 24. and by *Paul*; *Rom.* 14. 10. 11. this universall subjection is referred to the last and generall Judgement, so that of this I now speake not; but of the generality of all that live on earth, under Christ his Scepter and *Monarchy*, in its first rise and continuance; this is the extent of Christs Kingdome.

2.

The quality of Christs Kingdom.

Secondly, the quality of this Kingdome of Christ, for the opening of which we must know, That the day of Judgement is taken sometimes more strictly, sometimes more largely in Scripture; Strictly, it is taken for a partiall Judgement, when some are judged, but not all: many both Saints and sinners shall be judged, and that with great terror and solemnity, but all Devils, and all the generation of Man-kind, from *Adam* to the last that shall be born, shall not be judged in this partiall and more strict day of Judgement. But more largely, is taken for that generall day, when all men and Devils shall be judged, as *Matth.* 25. 31. to the end, and *Phil.* 2. 10. 11. and now it is not usuall by the day of judgement, to mean onely this large and generall Judgement, but the Scripture speaks of a day of Judgement more partiall and more strict, wherein not all, but yet a world of Saints and sinners shall be judged, and that long before the last and great judgement, as *Dan.* 7. 9. 10. and 2 *Tim.* 4. 1. and 2 *Pet.* 3. 7. and *Rev.* 11. 15. 18. which cannot

The day of judgement taken strictly for a partiall Judgement.

More largely.

Many shall be judged before the generall judgement.

cannot be meant of the laſt generall Judgement, becauſe after that Chriſt reſignes his Kingdome, as is ſhewed formerly, 1 *Cor.* 15. 24. but this is when he takes his Kingdom, as all the places ſhew, and much is to be done by Chriſt and his Saints after this; and it is ſaid expreſly, that the ſecond death inſtantly followeth the laſt generall Judgement, *Rev.* 20. 4. but of this Judgement it is ſaid, *the Temple was opened*, and great things done after it, *Rev.* 11. 15. 18. 19. and in 2 *Pet.* 3. 7. 13. it is ſaid, *There ſhall be a new Heaven*, whereas the higheſt Heavens are not made new, into which the Saints enter, after the laſt Judgement, *and a new earth, in which dwelleth righteouſneſſe*; but the Saints after the laſt Judgement enter the higheſt Heavens, and dwell not on earth, *Matth.* 25. 34. that is *the Kingdome prepared ever ſince the foundation of the world, and they go into eternall life*, verſ. 46. that is, the higheſt Heavens above the Sun and time, ſo that no righteous men ſhall be left upon the earth, and this is applyed to the new *Ieruſalem*, *Revel.* 21. that former things paſſe away; and all things are made new, *verſ* 4. 5. Now this Jeruſalem is not heaven, for *it comes downe from God out of Heaven*, verſ. 2. therefore it muſt be meant of a change which ſhall be in this world, on earth, before the Generall Judgement, which he cals by the name of the day of Judgement, *verſ.* 7. And it is fitly ſo called, for it ſhall be.

Why the change there made is called a judgement.

Firſt, a generall Judging (though not to the ſecond death) of all the ungodly in the world, at leaſt, of all that will not ſtoope to Chriſt his Scepter, being indeed that Judging, *Luk.* 19. 27. as *Noahs* flood was, from whence he fetched his argument, 2 *Pet.* 3. 6. *That as once by water God deſtroyed all people*, (except ſuch as were in the Arke) but did not then end the world, but gave time and ages after it; So will he once againe deſtroy all ungodly ones on earth; but give thereby a Reformation, not an end to the world,

1. Becauſe a judging of ungodly.

Secondly, this ſhall be a judging to the Saints alive, *Many that are dead and killed ſhall be raiſed up, and juſtified before men*, and they that are alive, ſhall be blamed (as we ſhall ſhew anon.) So that this time is fitly called a day of Judgement, now theſe two times and degrees of Judgement, begin and end Chriſts *Kingdome* or *Monarchy*; wherefore all the time of Chriſts Kingdome may fitly be called a day of Judgement, it being a rewarding of his Servants, and puniſhing the wicked. And as in a naturall day there is the beginning or evening, and progreſſe to its end, or morning of it (which is the beſt time of it,) So is there in this day of Judgement, or

A judging to Saints alive.

It is called a day because morning and evening.

time

time of Christs *Monarchy*, an evening or beginning which is lesse glorious, and a morning which is much more Glorious; but leads to its end, as the morning doth to the end of the Day. Now because the evening and morning makes one Day, and all Christs time for his *Monarchy* is but as one Day, (wherefore it is called *Christs Day* 1 *Cor.*) Therefore that which is to be done in the morning or latter part of the Day, is joyned with the evening or beginning of the Day: because before this time is ended all such things shall be done; thus *Dan.* 12. 2. 3. It is said, that at the time in which *Michael the great Prince shall stand up*; for *Daniels* Prophecy: *And there shall be a time of trouble, such as never was, and many that sleepe in the Dust shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise shall shine as the brightnesse of the Firmament.* Which things Christ applies to the last generall Judgement, which we call the Morning or glory, or close of that day of Christ, *Mat.* 25. 46. and 13. 40. 43. Yet it is conjoyned to the Evening, and first beginning which is troublous and Darke, *Dan.* 7. 9. 10. *The overthrow of things*, that is, former *Monarchies* and all Kingly power, *and the innumerable company of Angels*, and *setting the Judgement, and opening the Bookes*, (which is not till the last part of the Day, of the generall Judgement, as *Rev.* 20 12. 13. &c.) are joyned together, so 2 *Tim.* 4, 1. Christs appearing kingdome, judging quicke and dead, are conioyned, as if all one; whereas (though at his first appearing, he shall iudge some quick, and some dead, yet) the generall iudging all quick and dead, shall not be till the latter end of this Day. And this is it hath made many mistake, as if there had beene no comming of Christ, or Judgement, but the last and universall Judgement, whereas there is another before it, more then *a thousand Yeares*, as we shall see hereafter. But God in Scripture joyns together, things farre distant in time, because done in the same day of Christs *Monarchy*: as we sometimes see an hill, and see not many miles of low grounds and valleys betweene us and that Hill: but thinke the Hill is neere us: So God hath made visible some of the most glorious works of Christ, in the morning or latter part of this his day and Reigne, but more obscurely prefented a great deale of the beginning and former part of this his Day and reigne, wherfore it hath beene over-looked by most Christians, since the first hundred Yeares: and nothing hath beene seene but the last generall Iudgement, and triumph of Christ (which shall be only at the last Day) over all People.

Kingdom is a Day, and an evening & morning.

In Scripture times joyns ther, farre off in time.

Now

Now then to open the quality of Christs Kingdome, wee must shew (and that briefely) what it is in both the parts of that Day of his; namely, what it is in the Evening or first part of it, and what it is in the Morning, or latter part of it.

What manner of Kingdome it shall be in the Evening of the Day.

First, What manner of Kingdome Christs shall be in the Evening and first part of it. The beginning or first part of Christs Kingdome, I call an Evening, alluding to the Creation, in which every day had first it's Evening, and then it's Morning. Because compared with the following state and glory of it, it is as short of Majesty as the Evening is in glory short of the Morning, and time following.

Now in the evening or beginning and first part of *Christs* Kingdom, as in other Evenings there is first an end, or withdrawing and ceasing of the light and glory of the fore-going day, this shuts in: and the Day ensuing, tends first to a night; So Christs *Kingdome* shall begin with the withdrawing of Peace and comfort (had through the time and Raigne of the fore-going *Monarchies*) and darknesse of night, that is, great troubles shall begin to arise, upon those who shall be Subjects of Christs *Monarchy*, both beleeving Gentiles and Jewes with *Israelites* or the *ten Tribes*, who shall be all converted, and after that be greatly troubled, as we shall shew, when we open the beginning of his Kingdome; which trouble, is as the shutting in of a former day: but when this trouble is at it's height, and full; then comes the beginning, or setting up of Christ his *Kingdome*; for the opening of which consider we three things.

Three things to be considred in the beginning of Christs Kingdome.

First, What Christ will do, when he sets up at first this his *Kingdome.*

Secondly, Who shall be the Subjects of this his *Kingdome.*

Thirdly, What shall be the Priviledges of this *Kingdome*, which is the opening or first part of this his Day.

1 What Christ will do when he sets up his Kingdome.

First, What (*Christ* will doe when he at first sets up this his *Kingdome*, he will come from Heaven visibly, *Even as he went up thither*: *Act.* 1.11. which comming is not his last comming, to the last Judgment, but a middle one, twixt that and his first comming, which hath not been considered. For *Christ* had three commings: The first was when he came to take our nature, and make satisfaction for sin. The second is, when he comes to receive his *Kingdome*, for to receive which he went into heaven, *Luk.* 19.12. 15. which is that I am now speaking of. A third is, that when he comes to iudge all and end the world: the latter comings are two distinct commings, not all

Three commings of Christ.

one, (as it hath beene thought) therefore they are made distinct, *Mat.* 24. 3. and answered distinctly by distinct signes in that Chapter. Now this second comming of Christ, which shall be long before his comming to the last Judgement, and so end the world: is that when he beginnes and sets up this his Kingdome, for at the setting it up, Christ shall come from heaven, *Dan.* 12. 1. *Michael shall then stand up*, that is, Christ shall then visibly appeare, which is not spoken of the day of the last Judgement, *For it is the time of the Israelites great trouble*, after their first conversion to Christianitie, as we shall shew hereafter, 2 *Tim.* 4. 1. with *Dan.* 7. 13. when Christ came to bring his Kingdome, he appeared, but his comming to his last judgement, is to judge and resign his Kingdom, therefore this is a former coming, at which second comming of Christ, when he comes to begin his Kingdome, he will come with the same glory as at the last; for as it is said of his last comming to judge the world, *Mat.* 25. 31. 34. He comes with a Throne, and as a King, so shall he come at his second or next comming, when he begins his Kingdom, *Mat.* 19, 28. which place is the same with *Luk.* 22. 30. where he expressly speaks of his owne Kingdome, which he is to administer in this World, whereas that Kingdome in Heaven is the Fathers, *Mat.* 13. 39. 34. Now when Christ with his glory shall come from Heaven, he will doe three things.

What Christ shall doe when he comes.

1. He shall raise up all the Saints.

First, He will raise up the *Saints*, which are dead before this his coming, not onely such as have beene martyred, as some thinke, but all *Saints* who have dyed in the *Faith*, *Rev.* 20. 4. not onely they that were *beheaded*, but all that subjected not to Antichrist, by which innocency from Popery, he meanes all *Saints*, though he instances in an escape from Popery onely, because, that is the snare, which in this latter part of the world takes such as are not *Saints*, and more plainely, *Rev.* 11. 15. to the chapters end, there is set out Christs Kingdome, and it is said, that not onely the Prophets, but *all that feared him, both small and great, should be judged and rewarded*, even all that feare him, small Christians and greater, and how judged, that is, their cause pleaded against their enemies by a just punishment of them, in the present generation of the wicked, in whom all the foregoing generations of the wicked were punished, God shewing thereby what they all did deserve, and rewarding the Saints, how is that? by raising them from the dead; for as he speakes of the dead Prophets, so doth he of the dead *Saints*, and of all *Saints* dead, and not onely of such as were martyred; and this Resurrection

on is not at the Worlds end, for after this he ſhewed many things were done in the World, *at the Temple opened, &c.* and it is the beginning of Chriſts Kingdome, as we have ſhewed before; this alſo is cleare by that ſignification that Chriſt put on their receiving the Lords Supper, in a Table geſture, where they ſate as it were at his Table, and he ſerved them; for as they ſate at Table, eating the Paſſeover, he inſtituted and adminiſtred the Lords Supper, *Luk.* 22. 14. *He ſate downe*, that is, in a Table geſture, at the Paſſeover, and *verſ.* 19. 20. at that meale he inſtituted the Lords Supper, and therefore as they ſate in the Table geſture, for it was as they were eating at Table, *Mat.* 26. 26. which was *ſitting*, *Mark* 14. 18. Now I ſay having thus Adminiſtred to them the Lords Supper as they ſate, he in that being as one that ſerved them, becauſe he gave the bread and wine; whereas in the Paſſeover, they eate it with him, without his Adminiſtring it to them. He inferres hence two things.

One was, that which met with the preſent corruption of pride, that then brake forth, *verſ.* 42. to 48. Since he had ſet them downe, and ſerved them, they ſhould not ſtrive who ſhould be greateſt.

Another was, a conſolation for the future, which was ſignified and ſealed up to them, in that Sacrament of the Lords Supper, *verſ.* 28. 29. 30. that by his admitting them to ſit and eate of that his Supper and Table, he did ſhew and ſeale to them the fellowſhip which they ſhould have in his Kingdome: That they ſhould ſit as Kings, and rule the Tribes of *Iſrael*, which cannot be meant of Heaven; for that is the Fathers Kingdome, and Chriſts Kingdom ends when this world ends. Therefore the Sacrament of the Lords Supper, not onely ſeales up and ſignifies, ſpirituall and eternall Priviledges, but alſo the Kingdom of Chriſt, which ſhall be enjoyed in this world: and therefore it is to ceaſe at his comming, to ſet up this Kingdom: for *it is to ſhew forth his death till he come, &c.* 1 *Cor.* 11. 26. and then to ceaſe. And this is not onely ſignified and ſealed to the Apoſtles, but as in them he gave the Sacrament to all Beleevers, ſo in them he taught all Beleevers (members of his Church) that as ſitting at his Table, aſſured them that they ſhould rule with him in his Kingdom; ſo that the geſture of a Table is neceſſary at the receiving of the Sacrament, or elſe, a maine uſe and comfort of the Sacrament is loſt, which is the ſignification of our Raigning with Chriſt in his Kingdome, in this World. And whereas it is inferred upon the Apoſtles being with Chriſt in his Temptations, *Luk.* 22. 28. It is not meant onely of his Perſonall Temptations, but of his myſticall, that

Sitting at the Sacrament.

is, all the Temptations which in his Name and Members doe befall him; therefore *Paul* saith, *He filled up the sufferings of Christ*, *Col.* 1. 24. and so agrees to every Saint. Now if all Communicants at the Lords Supper, who are Saints, have signified and sealed to them, by sitting at that Table, in a fellow-like gesture, or rather they sitting, and Christ serving them, assures them that they shall have a Kingdom and rule in this world with Christ, then surely being dead before this Kingdome, they must all as well as the dead Apostles be raised up, when Christ comes to begin this Kingdom. So *Act.* 3. 12. 20, speaking of Christs n. x: coming, after he ascended, (which is this his second coming) to set up his Kingdom, for he saith, *that the heavens must hold him till then*, and then he is to *restore*, that is, *make new heavens and new earth*, which he is to do in his Kingdome, *Isa* 67. 17. *Re.* 21. 12. (I say) he saith in these times, those Beleevers shall be refreshed, and their sinnes blotted out, therefore then were they to be raised from the dead; or how could their sins be blotted out, and they then refreshed, and surely most of the rewards promised in the Epistles to the seven Churches in *Asia*, are meant of these times of Christs Kingdom, *Rev.* Chap. 2, 3. and not of rewards in Heaven, as it is usually taken, as those rewards, *Rev.* 2. 7. 11. 26, 27. and *Rev.* 3. 12. for in heaven there is no Paradise, or tree of life, or Christ his ruling Nations with a Rod of Iron, or sitting one Thrones with a kingly power, for at this Worlds end, before Heaven is entred, Christ resignes his Kingdome; wherefore all these things are applied to Christs Kingdome on earth, *Rev.* 21. 22. which because we should not thinke it to be Heaven, it is said expresly it came downe from heaven, *Rev.* 21. 2, it is indeed heavenly, but yet on earth, not in heaven; thus what is promised *Rev.* 2. 11. not to be hurt of the second death, is performed to the Saints of this Kingdom on earth, raised from the first death, *Rev.* 20. 46.

So what is promised of Paradise, and the tree of life, *Rev.* 2. 7. is performed in this Kingdom of Christ, *Rev.* 22. 14 So what is prophesied *Rev.* 1. 26, 27. is in effect applyed to this kingdom of Christ on earth, *Rev* 21. 7. and so that promise *Rev.* 3. 12. of the new Jerusalem, is applyed to this Kingdome, *Rev.* 21. 2.

Now the condition of these promises is to overcome, which seemes to agree to every beleever, for faith is the victory by which we overcome, *1 Joh.* 5, 4. yet if it be applicable, onely to some who peculiarly contest with adversaries, yet sure it is found in divers who were never martyred, as *Luther* & others, who conflicted and

overcame,

overcame, more then some Martyrs, therefore surely not onely the martyred *Saints* shall be raised from the dead at *Christs Kingdome*, but other dead *Saints* also; therefore this coming of Christ, to set up his Kingdom, is set out by the Saints raised from the dead, and praising of him, *Rev.* 15. this coming of *Christ*, and setting up his Kingdom, which was spoken of *Rev.* 11.15. to the end is expressed first by the antecedents, and preparatives to it, namely, seven Vials; that is, a perfect measure of wrath to be cast on the wicked; which Vials are expresst particularly in *chap* 16. after the sixth of which, the wicked combine against *Christ* and his Saints, *Verse.* 13. to 17. which is that in *Rev.* 11.18. the Nations were angry & the seventh and last Viall was powred out, *Rev.* 18. 17. which was the ruine of all the wicked by Christs comming, and setting up his Kingdom; as we shall shew anon, the same with *Rev.* 11.15.16.17.18. the blowing of the seventh Trumpet, and then Christ sets up his Kingdome, which beginning of Christs Kingdome, after the generall description of the antecedent wrath, *Rev.* 15. 1. I say is expresst *vers.* 2.3.4.5. by all the Saints described by their not subjecting to Popery, standing on a Sea of glasse, singing *Moses* his Song, that is, they were Saints raised from dead, as the Israelites were raised out of the Sea, as men from the dead: when *Moses* sung that Song, *Exod.* 15. for so that seventh Trumpet, *Rev.* 11.15. to the end, and this, 15. chap. seems to be all one, this explaining that. This is the first thing that Christ will doe, when he comes from Heaven to set up his Kingdom, he will raise up all Saints who are dead before his comming, therefore he is said to come with all his Saints, *Zach.* 14.5. For surely, as Christ had a middle State on earth betwixt his Resurrection and Ascension for forty dayes; so shall his Saints have who dye before his comming from Heaven; but all the dead who are not Saints shall lye still in the dust, even till the last and generall Judgement, *Rev.* 20.4, 5, 12. for the second death, that is, hell torments everlasting shall have no power on them that were raised, therefore they were all Saints. & this is the first Resurrectiō, of which they that partake, shall not returne to a mortall state of body againe, as they shall be who live on earth, nor yet be so perfectly glorified, as they shall be afterwards, for then the People on earth could not bear their presence, for they shall shine as the Sunne, *Mat.* 13.43. but they shall be in a middle state betwixt glory and mortality, as Christ was after his Resurrection, before his Ascension, clothed and conversing when he pleased with men, and withdrawing at his

The Saints then like his betweene his Resurrection and ascension.

pleasure; and this is the first thing Christ will do when he comes from heaven, to set up his Kingdom.

1. He will destroy the wicked.

Secondly, he will destroy the wicked people on earth, for they about the time of his comming, will grow to agree and combine against the Saints, and then will *Christ* suddenly surprise them to their ruine, *Rev.* 11, 18 and so *Revel.* 16. 13. to 18. for these two places are the same. And so *Rev.* 15. 1. he expresseth *Seven vials*, that is, Gods full wrath to the wicked, for *seaven*, notes perfection, the particulars of which are exprest, *Rev.* 16. the last of which, finds the wicked in *Armies against the Saints*, and ruines them all, *vers.* 14. to the end: therefore it is said, *it is done*, that is, all the wicked are ruinated, *vers.* 17. to the end, therefore in that *Rev.* 15. 1, 2, 3. after he had shewed the seven plagues which were all to fall on the wicked, he shews the consequent of the last of them, that the Saints are seene on a glassie Sea, with *Moses* Song, because as then all the *Egyptians* were drowned in the Red Sea; so now, all the wicked are slain, for before Christs coming the wicked shall weare out the Saints, *Dan.* 7. 21, 25. therefore when he comes *he will destroy them who destroy the earth*, as *Rev.* 11. 18. so 2 *Pet.* 3. 4. to 14. This worke of Christ is called a day of Judgement, not for all, but onely the ungodly (as it is said in that place.) And the Apostle saith, *Rev.* 16. 15. that Christs comming will be sudden, which shews that in both Texts is the same meant; and even as in the old world by water, so once more by fire, will Christ ruine the wicked, but the Saints shall scape as they then did in the *Arke*, and the world shall not end, as then it did not, indeed the heavens and earth are said to melt, but it is meant of the Inhabitants of them, both of high and low ranks, as it is also, *Heb* 12. as we shewed before, for the Apostle speaks from the Prophets, as *Isa.* 65. 17. and 66. 15. 16. who means not the place of heaven and earth, and so the worlds end: for they propheste of many things to be done after this in the world, *vers.* 12, 13. 19. to the end; and so the Apostle tels us of *new heavens and earth* after this, which shall not be after the worlds end, for then all time and this earth shall cease for ever, as we shall shew anon; so that not onely at this worlds end, but before it, shall the wicked be slain with fire, and that with great terror and Majesty; therefore *David* so discribes his victories in a sum, *Psal.* 18. 7. to 16. by Gods coming with fire and dreadfull Majesty, not so much speaking poetically of what was done, as prophetically of this destruction of Christs upon the wicked, at the

the setting up Christs Kingdome, of which *David* was a Type; therefore his words in that *Psalm*, vers. 2. *I will trust in him*, are said to be the words of Christ, *Heb.* 2. 13.

Now some thinke that this ruine of the wicked shall be to every one, but I thinke that that generality shall not be now, but at his third and last coming; but now he will onely ruine the Armies of them (for in such an attempt against Saints doth he finde them, *Rev.* 11. 18. and 16. 13. to 18.) as the ruine of the *Egyptians* at the Red sea was not of every one, but of them that were in Armies combin'd against the *Israelites*: And so he will breake their head and arme, and make the rest slaves to the Churches, and it seemes some wicked shall be left, because by the end of Christs Kingdome great Nations of wicked must be in the world, called *Gog and Magog*, *Rev.* 20. 7, 8. which cannot rise out of such as prove hypocrites, and be excommunicated out of Christs Kingdome (as some think) for there shall be *no hypocrite or excommunicate person there* (as we shall shew hereafter) therefore there must be some wicked left for a seed to these Nations; as when the world was drowned, *Cham* was saved for a seed of the cursed Nation to be rooted out, when Gods people should have a Kingdome; and so much seems to be implyed, *Rev* 21. 27. and 22. 15. where it is said, *The wicked shall not enter, but be without*, implying, that they shall be in the world, though kept out of Christs Kingdome, and these remaining wicked shall be *the Nations ruled with Iron*, *Rev.* 2. 27. for no Saints shall be so severely ruled; and *Isa.* 65. 28. the sinner, though living long as well as the Saint, shall be cursed; therefore they shall be, but be cursed tributaries, as the *Gibeonites* to the *Israelites*; for all the credit and happinesse in those dayes shall be in *Christ* and in being holy, *vers.* 16. therefore they are described in a slavish state, *Isa.* 65. 13, 14, 15. speaking of this time, as appears by *vers.* 17. And this is the second thing Christ will doe when he comes to set up his Kingdom.

Thirdly, Christ will examine, blame, and shame the Saints who are alive at that his coming, if they be found to have walked loosely, he will not kill them nor change them in a moment, that is to be done at his last coming to judge all, as we shall shew afterwards, but he will shame them that have been loose, *Rev.* 14, 15. therefore *Peter* exhorts *to be holy that we be not blamed at his comming*. 2 *Pet.* 3. 11, 12, 14. now when Christ hath thus done and put his Kingdome into form, he will withdraw to heaven againe, and leave the Government

3. Christ *will examine, blame, and shame the Saints.*

Christ withdraws himselfe into Heaven and leaves the Government to the Saints.

vernment to the dead Saints raised up, among whom the Apostles shall be chiefe, therefore he saith, *Luk.* 22.29. *as the Father gave him, so he gives them a Kingdom* in which they immediately shall rule; which is Christs first part of his Kingdome, which finished, Christ will come againe, and in person administer things (as we shall see anon) but for this first part of Christs Kingdome, he will give it to the Saints, that is, to them immediately to rule, therefore saith *Matth.* 19.28. *they shall judge on thrones the twelve Tribes*; that is, they and all beleevers shall rule the world, in which the twelve tribes shall be chiefe, and they shall not onely rule as Kings, but as Priests, *Rev.* 20.4. that is, Discipline their Soules as well as rule their bodies, & yet this rule is said to be with *Christ*, *Re.* 20.4. because in his name and by his appointment, and in a speciall presence of his, though not bodily, therefore the Kingdome is said to be sometime Christs, and sometimes his Saints: *Daniel* 7.13, 14. 18, 22. which surely is said, because as he will at last, be constantly on the Throne visibly, and come at the first visibly to set up this his Kingdome: So he will depute the Saints Governors, and withdraw his visible presence for a time to Heaven again, for, 1 *Thes.* 4. 5, 6. and *Matth.* 25.31. (both of which speake of the last Judgement at the worlds end,) yet he is said then to come from Heaven, though he had come before, therefore he must have gone to heaven again, therefore the Apostle comforteth them at the last Judgement; *That they shall be ever with the Lord*, intimating that before he had come, and with-drew without them: but now would doe so no more. If yee say it is better then to die before this Kingdome begin, since all the Saints who died before this Kingdome begun, shall be raised from death, and live immortall Lifes and rule the World, whereas the Saints that live to it, and in it, shall live but mortall lifes, and under the Government of the other Saints: I answer, God hath appointed somewhat proper and peculiar to every Age of his Church and people; but the last Ages, shall in this life and world excell the former, *Hebr.* 11.40. the former without the latter Ages shall not be perfect, and for the latter Ages are better things provided then for the former; wherefore these Ages which shall fall in *Christs* Kingdome, shall farre out-strip all former Ages, and not onely in happinesse in this World, (but for ought I know) as they shall be more holy in their mortall Life, so they shall be ever more glorious in Heaven: therefore it is to be desired to live to these Times of Christs *Kingdome*, though I confesse in some respects to this present world and time on earth, the Saints dead before

The Apostles shall be chiefe

Object. Better to dy before.

Answer.

Better to live at that comming.

before Christs Kingdome shall have an advantage of them who live to it, because the dead Saints shall bee raised and live also, but in a nobler way, by which dispensation God recompenceth them, for they who live and dye before Christs Kingdome, live most by faith in trouble and darknes, and therefore are raised up on earth to inherit Christs Kingdome: But they who live in Christs Kingdom, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sence, wherefore they shall have no Resurrection till the last Judgement, but yet they have more glory and holinesse in this world (which is the seed-time for eternitie) and so shall have more glory at the last day, and for ever; whereas the deeds of dead Saints raised up, being wages and reward, and not a worke or service, shall not adde to their account at the last day, but they shall bee judged according to what they did in their mortall lives, even as in hell they that dye and are cast into it, shall not be judged at the last day or punished in hell, for what they doe being dead, (except the poyson on earth which their counsells and practices, when they lived, shall spread) so neither shall the Saints departed, though raised againe; So that it is to bee desired to live to Christs Kingdome, though we may be much comforted, if God please to have us dye before it come.

Advantage of raised Saints.

They shall have more glory at the last.

If you object, how can soules of Saints dead be fetched from heaven to live on earth againe, with men in their bodies, since it is a damage to be fetched from heaven to earth, and from the bodily presence of Christ and face of God, and innumerable company of Angels to converse againe on earth with men. I answer, this objection supposes the soules of the dead Saints, to be in the highest heavens, which is not so, but if their soules were in the highest heavens, yet it becomes them to doe it, to serve Christ, as the Angels come from heaven to serve the Saints, and as *Lazarus* his soule came into his body againe, at the commandement of Christ; but it is likely the soules of the dead Saints, are not in the highest heavens, but in a middle place, better than this world, but inferiour to the highest heavens, which is meant in the New Testament by *Paradise*, in which they have full joy and perfect happinesse, *Heb* 12.23. and a speciall presence of Christ, *Phil.*1.23. and 2 *Cor.* 5,6,8. that is, a presence to their minds, which may be, though they be not where Christs body is, and in this place they are kept till this Kingdome of Christ come, and then they shall assume their bodies, till the worlds end, when with soule and body, they with all other Saints shall goe up into the highest Heavens for ever.

Obje. *How can soules be fetched from heaven to live on Earth againe.*

Answ. *Their Soules be not in the highest Heavens.*

They are kept in a place till Christ come.

Reasons to prove

To prove this, there are these Reasons.

First, The Apostle puts a difference betweene Heaven and Paradise, in two severall places, 2 *Cor.* 12. 2, 4. and therefore cals it visions and revelations, in the plurall number, *vers.* 1. and *Paradise* is said to be the Kingdome of Christ, that shall be in this world, *Rev.* 22. 14. compared with *Chap.* 2. 17. Because that which made this Paradise, is by Christ brought into this world; and into this Paradise, went Christs Soule, and the Theeves, which was not Heaven, for it is called Christs Kingdome, which is only in this world, *Luk.* 23 42, 43. and its most probable, that Christs Soule, never went into the highest Heavens, till his body went also; for his going into the highest Heavens, is a going unto his Father, which when he doth, declares his righteousnesse, that is, that he is justified from all guilt imputed, *Joh.* 16. 16. which he is not till he rose from the dead, and so ascended in body and soule.

2. Secondly, None but the high Priest, went into the *holy of holyest*, which taught us that none but Christ, and so none before Christ, ever entered the highest Heavens, *Heb.* 9. 7. 8. the way to Heaven was never opened till Christ the *High Priest*, was entered Body and Soule, (for so onely he is the *High Priest*) and whereas it might be thought, none entered in their own name before Christ, but they might in his name doe it before him. That is not possible, for the *High Priest* could not send any in his name, into the holyest, but must onely goe in his owne person, and so must Christ into heaven, for this the Apostle tells us, the Holy Ghost taught us by that, and so Christ hath the *High Priests* dignity, that no man but he ever yet came into the highest Heavens: as the holyest in the Tabernacle never had but one man in it, namely, the *High Priest*; so the highest Heavens never had but one man in them, namely, Christ, nor shall have, till the Worlds end: and till Christ came and went in thither, it was shut up and never opened to any, *Heb.* 9. 8.

The way to the highest Heavens never opened till Christ went.

Obj. And whereas it may be said, that the Soules of Saints may goe into the highest Heavens, though their bodyes be not.

Ans. I answer, That the bodyes of *Enoch* and *Elias* were taken up together with their Soules, for they did not dye, but were translated and changed, and so left not their bodies behind them, wherefore if their Soules were in the highest Heavens, their bodies also were; which is absurd to thinke that any bodies were there before Christs; wherefore there is a place, and not the highest Heavens, in which the Soules of dead Saints are kept, from whence was fetched the

The bodies of Enoch and Elias taken up with their Soules.

soule

ſoule of *Lazarus*, and other Saints, who dyed and were raiſed up at Chriſts death, whence they ſhall come, and being raiſed ſhall be joyned to their dead bodies, and rule Chriſts Kingdome on earth, Chriſt himſelfe as a man comming viſibly with them.

And if you aske, where this place of *Paradiſe* is?

Where Paradiſe.

I anſwer, It muſt be below the third or higheſt Heavens, therefore ſurely it is in the Region or Element of fire, where the Sunne and Starres are, or in the higheſt Region of ayre, which is called Heaven in Scripture, for *Paradiſe* is Chriſts Kingdom, begun and ſhall be in its perfection, *Rev.* 2. Therefore as Chriſts Kingdome is in this world, and the Fathers in the Heaven, ſo is *Paradiſe*. Nor doth this countenance the *Papiſts Purgatory*, for that is a place of *Penance* and *Satisfaction*, but this is a place of perfect joy and neere communion with Chriſt (though not locally) in which they are reſerved till the reſurrection of their bodyes; a condition much better then that on earth; though ſhort of the higheſt Heavens, which *Purgatory* is not, but a Priſon. Now theſe Saints fetched from this *Paradiſe*, and joyned with their bodyes raiſed from the dead (which is the firſt reſurrection) they rule Chriſts Kingdom, even all of them, though ſome of them in more eminent places than others.

Subjects of Chriſts Kingdome all living Saints and all True Chriſtians on the earth.

Now for the ſecond thing; namely, the Perſons that ſhall be governed, or the Subjects of this Kingdom. They ſhall be all that live upon earth, and the place they ſhall governe ſhall be the whole World; *Pſal.* 45. 16. *The Children of the Church* (that is the Saints) *ſhall be Princes in all the earth*; the wicked on earth ſhall be ruled like ſlaves, *Rev.* 2. 26 27. the Saints that live on earth, ſhall be ruled like the *Iſraelites* under *Salomon*, themſelves being as Lords, therefore is Chriſt called the King of Saints, *Rev.* 15. 4. where this his Kingdom is deſcribed, becauſe all that rule and are ruled there, are Saints, and he makes the Saints Lords, and all the wicked ſlaves.

All the Tribes of Iſrael ſhall be converted and made Subjects of this Kingdome.

Now theſe Subjects of his Kingdome, ſhall be both their Tribes converted unto Chriſt, and the Nations of the Gentiles thereof, *Mat.* 19 28. it is ſaid, *they ſhall judge the twelve Tribes*, that is, governe and rule them, not that they onely ſhall be then governed: but they onely are named, partly becauſe in theſe latter dayes the converſion of the Gentiles was not then knowne, and partly becauſe in theſe latter dayes, ten of the twelve Tribes are loſt, but ſhall be found out and made Subjects of this Kingdome of Chriſt; ſo *Iſa.* 24. 23. *God before his ancients ſhall reigne*, that is, his ancient people the twelve Tribes. *Iſraelites* and *Jews*, they ſhall be the ſub-

jects of Gods kingdome, *Ezech.* 37. 21. *Israel* and *Iudah* (who never were ioyned since they were divided in *Rehoboams* dayes (shall be *one people for ever, under one King David*, that is, Christ typified by *David*, for this division was since *David*: and as the twelve Tribes shall be the subjects of this kingdome, so the Cities of the Tribes shall be built againe, and inhabited by naturall Israelites, especially *Ierusalem*, which shall bee the most eminent city then in the world, or that ever was in the world, *Psal.* 69. 35. 36. which is a prophesie of what should bee done to *Israel*, both as a punishment for their crucifying Christ, *verse* 10. to 29. and also what should be done after Christs death, *ver.* 35. 36. so *Zach.* 14. 9, 10, 11. when the Lord is one King over all the earth, then shall *Ierusalem* be built, and as the Israelites, so all the Gentiles which are Saints shall bee subjects of this Kingdome, *Revel.* 21. 24. but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the naturall branches of a stock before a wilde branch ingrafted; therefore it is called the Kingdome of *Israel*, *Acts* 1. 6. though it contain all saints (Israelites and Gentiles) because its primitive glory and principall, shall bee *Israels*, for indeed the *Israelites* shall bee first raised to this glory, and at *Ierusalem* will Christ begin to shew himselfe, and then by and from the *Israelites* shall glory descend to the Gentiles, as the Gospell first did, *Luke* 24. 47. there is a double fulnesse of the Gentiles, *Rom.* 11, 12. 15. 25.

...salem shall ...ilt againe ...u kingdom.

...elites shall ...preemi-...e in Christs ...gdom, above ...aints.

...ouble ful-...e of the Gen-...s.

One is, that which is to be from the time of the *Iewes* rejection, till their calling againe, *verse* 25. while the Gentiles alone, without the *Israelites* are Gods people, a set number of persons, and a set degree of grace and glory is appointed to them; which accomplished is called their fulnesse, and till that is fully done, the *Israelites* must be kept out.

Another fulnesse of the Gentiles, is a set number of persons converted to the faith, and certaine degrees of grace and glory to come to them upon the taking in of the *Israelites* againe to be Gods people, *verse* 12. 15. which shall bee so great an increase, as if they *received life from the dead*, and shall be much more then what they got by the *Iewes* rejection; this indeed is called the fulnesse of the *Israelites*, *Rom.* 11. 12. but from this fulnesse shall come in a greater fulnesse to the *Gentiles* then ever they had before, both greater degrees of grace and glory; therefore it is said *the Kings of the earth*, that is, of the Gentiles bring their glory into it, *Rev.* 21. 24. 26. that is, *it swallowed up all former glory of others*, and also for multi-

...Christs king-...e as all the ...Tribes.

tudes

tudes there shall be more nations of the *Gentiles* converted then were, even all the nations of the earth, *Mal.* 1. 11. Thus much for the Subjects of this Kingdom, which shall be a world of Saints with some wicked (few in comparison) slaves and tributaries.

2. All Nations of the earth shall be converted.

The priviledges of it.

Thirdly, now consider the Priviledges of this Kingdom, which are wonderfull (as though it be so large yet) first all the Subjects of it that are freemen, shall be holy, and not seemingly Saints, but true Saints, not any sinner, *Isa.* 35. 8. and 60. 21. *Rev.* 21. 27. and 22, 14, 15. *Zach.* 14. 20, 21. yea no hypocrite shall be there, *Rev.* 22. 15. none that makes a lie, *Isa.* 60. 21. (that is, in profession by hypocrisie) as *Tit.* 1. 16. and *Rev.* 21. 27. nothing that defileth or worketh abomination shall be there (now hypocrites defile and worke abominations) for this Kingdome being administred by Christ, and so many Saints raised from the dead, how can hypocrites be undiscerned? None are to be in this Kingdom, as free subjects of it, but such as shall be saved, being elected, *Rev.* 21. 27. Christ the Lambe hath a Book of life, written out of the Book of the Fathers election, in which are the names of all that shall partake of the Priviledges of this Kingdom, and they are onely such as are in the Fathers book of Election, as appears, because they are opposed to sinners and to the damned, *Rev.* 21. 7, 8. which are onely reprobates: so that it is most probable, that no person shall be excommunicated as proving bad, nor any of the children of these Saints prove naught, but that all that shall be borne of them, shall be elect and prove Saints, *Isa.* 59. is a propheſie of *Israels* badnesse and helplesnesse before his convertion and call the Christianities for the next chapter is applied to it, *Rev.* 21. 24. and the Apostle, *Rom.* 11. speaking of their fall now expected after the *Gentiles* applies this, *Rom.* 11. 25. to the 33. quoting this *Isa.* 59. 20, 21. *and shews that all Israel shall be saved*, that is, either all Gentiles and Jews joyned in one in this new world, or all that of Israel shall be converted, and that is all of them. *as all were rejected, Rom.* 11. 32. *for they be all elected, vers.* 28. *for the Covenant*, that is, *of election*, (as is explained, *Rom.* 11. 27, 28.) *is with their seed*, that is, all the children for ever, *Isa.* 59. 25. for to these dayes God hath reserved the harvest of his elect to come in, and all former times have had but the first fruits or sprinkling of the elect, for in these times there shall be no sorrow or weeping, *Revel.* 21. 4.

1. All its Subjects, except slaves, shall be holy and true Saints, no hypocrites among them.

None in Christs Kingdom shall prove bad, and be excommunicate, all their children shall be elect and Saints.

Now, if any of these, or their children, should prove hypocrites or wicked persons, it would more grieve them then any outward

affliction, so that they could not have everlasting joy, neither could sorrow nor sighing flie away, as it is Propheſied, *Iſa.* 35. 10. Therefore all that enjoy this Kingdom, are called the ſeed of the bleſſed, they and their off-ſpring, *Iſa.* 65. 23. And they are called *Gods elect, verſ.* 22.

In Chriſts Kingdom holineſſe ſhall be greater then ever it was on earth.

Thus there ſhall be generall holineſſe in all perſons, ſo there ſhall be much Holineſſe, greated then ever was, either in Iſraelites or Gentiles, *Iſa*, 60. 21, 22. *Zach.* 12. 8. *Iſa*, 33. 5, 6. *The feebleſhall be as David, and David as God, as the Angel of the Lord*; that is, as Chriſt: The meaning whereof is, that the loweſt and meaneſt Saint amongſt them ſhall be exceeding high in grace, for they ſhall have very great familiarity with Chriſt, and eminent impreſſions from him, *Rev.* 22. 24. For *Satan* ſhall be chained up, who is the tempter, *Rev.* 20. 1, 2, 3. And originall corruption ſhall be ſo reſtrained and over-maſtered, that it ſhall not ſell any of them under ſinne, or lead them into captivity to it, though yet it ſhall be in their ſoules, but as an enemy in chaines: For ſuch ſhall be the government of thoſe times by Chriſt and the Saints raiſed from the dead, and moſt of the promiſes and threatnings in Scripture accompliſhed, that it ſhall be a life much of ſenſe, little (in compariſon) of faith, and therefore ſhall ſo yoke originall ſinne as that it ſhall get little or no ground of them; and that which crownes all this, is, that there ſhall be no more decay, nor backſliding in holineſſe

Satan ſhall be chained, originall corruption reſtrained.

4. No backſliding in the Kingdome.

There hath beene an opinion, that there ſhall be a backſliding before Chriſts comming, as indeed there was before the ruine of *Ieruſalem* after Chriſts death, and was a ſigne of it, *Matth.* 24. 12. and perhaps there ſhall be the like before his ſetting up of this his Kingdome, but there is not the leaſt hint in Scripture of a backſliding after his Kingdome is ſet up, before his coming to the laſt generall Judgement: As for that *Luke*, 18. 8 it is evidently meant (not of his coming to the laſt Jugdement, but of his comming in a Providentiall way for a particular helpe to his people, as the ſcope of the Parable ſhews, *verſe*, 1.) and indeed backſliding is not competible with the glorious eſtate of this Kingdome, for there ſhall be no ſighing or teares, and no curſe, but they ſhall obſerve the Lord, *Rev.* 22. 3. Therefore there can be no backſliding, for then ſighing and teares, and a curſe, muſt needs come ſooner or later, and *verſe.* 14. there is the tree of Life, and a right to eat of it, therefore they ſhall not decay, but be overcommers, *Rev.* 2. 7. and therefore God himſelfe ſhall be with them, *Rev.* 21 3. that is, an immediate fellow-

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ship with God, and thereby and not by ordinances, but by *God and the Lambe*, that is, they shall be edified immediately from God in Christ, and as they had before the Sacrament of the Lords Supper, the gesture and manner of which, Christ makes a signification of this Kingdome of his, in which they shall rule as he in a kinde of equality, yea in his stead, *Luk.* 22. 27. 29, 30. This Sacrament is but to last till the next comming of Christ, 1 *Cor.* 11. 26. that is till he come to set up this his Kingdome, the Priviledges of which it seals to us in a fellow-like gesture of sitting at a Table together, and serving but till he come and give us this Kingdome; it implies that it shall then cease and with it all other Ordinances, but immediately feed from God in Christ.

That is an immediate fellowship with God.

The Sacrament to last but till this comming.

Sitting at the Lords Supper.

Now what commeth immediately from God is not subject to change or decay, as the higheſt Heavens, and that Earth which was without forme, called a *Chaos* created in the beginning of the first day, and also the Soule of man, these things made out of nothing immediately from God, decay not at all, whereas all other things created out of something else, are subject to change; wherefore since there shall be the Throne of God and of the Lambe, they shall all serve him, *Rev.* 22. 3. And Christ will hold them up in fulneſſe of grace, though not in full perfection of any grace, till the last generall Judgement and their translation into Heaven; which translation of theirs shall not be from a delivered estate but from an estate of greateſt holineſſe that ever was upon Earth; for therefore is that Holy and Glorious estate provided for them on Earth, to prepare them for Heaven; therefore they must not be delivered from it when Christ comes to fetch them to Heaven at the last Judgement.

What comes immediately from God not Subject to change.

Christ will hold them up in fulneſſe of grace.

And as there shall be a fulneſſe of Holineſſe, so there shall be a full and present answer to all their prayers, *Isa.* 65. 24. In that there is no sinne to keepe good things from them, or to seperate betweene their God and them.

6 A full answer to all Prayers.

Secondly, whence followeth that there shall be all fulneſſe of all temporall blessings, as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any *Monarchy*, or can be had in this world, *Rev* 21. 7. They that shall enjoy this Kingdom which is described from *vers.* 1. to 7. are called over-commers, and that which they shall enjoy in it is the inheritance of all things, that is, what ever can be had in this world, that may make their lives comfortable, they shall have for them and their children for ever, and that

The second priviledge of Christs Kingdom, a full of all temporall blessings.

They shall them with neſſe.

that with a peculiar sweetning, for through them, they shall have God for their God, and they be his children also, *Isa.* 33. 16. to 23. where fulnesse of peace and quietnesse is promised to the Subjects of this Kingdome, *vers.* 24. and exemption from all bodily troubles, which also with aboundance of all things, is promised, *Isa* 35. throughout the chapter, and *Isa*, 60. throughout; so *Isa.* 65. 13. to the end, it is meant of this Kingdome; for he saith that *vers.* 17. which is applyed to this Kingdome onely, 2 *Pet.* 3. 13. *Rev.* 21. 4. 5. *of making new Heavens and Earth*; and in this Kingdom shall be long life, an hundred yeares shall every one have, and no infant or any other shall dye sooner; they shall last long as a Tree, *vers.* 20. 23. and there shall be no sickneſſe or griefe or trouble to consume their strength, and thus it shall passe from Father to Sonne, unto many generations, that is, many hundred yeares, *vers.* 21, 22, 23. but the wicked amongst them, though they live long shall be cursed, *ver.* 20. *Zach.* 14. 11. *Rev.* 21. 4. *There shall be no more death*, that is, not an exemption from a naturall, but there shall be no violent or untimely death, by any griefe, sicknes, and trouble, therefore when *David* was to have the *Temple* settled in his sonne *Salomon*, it is promised the *People should have a place of their owne*, and not wonder or be afflicted any more, 2 *Sam.* 7. 10. 12, 13. in reference to which it is said of this Kingdom of Christs, which was to come under the *Seventh Trumpet*, *Rev.* 11 15. I say it is said of this Kingdome and that with an Oath to assure us of it, *That there shall be time no longer*, *Rev.* 10. 5, 6. that is, no longer time for sinne, misery and sinners to sway in the world: For of this it is principally meant, *that old things are passed away, and all things are become new*, *Rev.* 21. 4, 5. wherefore in the time and dayes of this Kingdom it shall be as in *Salomons* time, 1 *King* 4. 2. *The People of Iudath and Israel were many as the sand of the Sea, eating and drinking, and making merry.* In this time they shall *Plant, build, marry, beget children from generation to generation, in perfect peace*, and though they shall dye at last, yet it shall be in *a full old age*; but their Children shall grow up in their rooms, for all the wicked in the world, shall either be ruined or enslaved, and Sathan wholly restrained from tempting them to sinne, or others to trouble them, and originall corruption shall be kept in, as not to break forth in any grosse way, *therefore no affliction shall break forth upon them*; but as sinne shall so dwell in them as they shall neede Christs righteousnesse to justifie both them and their works; So that as they shall be *lively sinners*, though greatly sanctified, so shall death

mpted from bodily troubles.

g life an hundred yeares.

sickneſſe or griefe.

violent death

v. 10. 5. 6. longer time sinne.

the wicked be either ed or enſla-

death, though no other affliction before death seize upon them. This shall be the glory of the estate of Christs Kingdome, a middle state betwixt the state of ordinary Christians in heaven, which must take for heaven, *for heaven is so high above our capacities, that we cannot conceive it till we have enjoyed this of Christs Kingdome*; and of this Kingdome there is almost all that wee have said, recorded by way of Prophecie together in *Psal.* 97. which Psalme the Apostle shewes is meant of Christ, *Heb.* 1. 6. because he applies to Christ what is said in this Psalme, *Worship him all yee Gods, or Angels*, for if *Princes* be called *Gods*, then much more may *Angels* be so called, who are *Thrones* and *Dominions*, and the *Psalme it selfe sheweth its intent is the Kingdome of Christ*, and so that in the *Hebrewes* shewes: for *hap.* 1. 5. he hath spoken of Christs birth, now of his *eternall generation of his Person* (*This day have I begotten thee*) and the birth of his humane nature in the fulnesse of time (*I will be to him a Father, and he my son*) then hee proceeds and saith *when he brings him into the world*; that is not at his birth (of which hee had spoken before) but at his bringing him to reigne (for so the *Psalme* quoted carries it) *Christ shall come with his Fathers glory, and by his power into the world to reigne*; then shall the *Angels worship him*, for they shall wait on him as his servants, *his dominion shall be over the earth*, that is, the continent, and multitude of Iles, *Psal.* 97. 1. And its said, *he reigneth*, because its a sure prophecie, and so speakes as if it were in present, as is usuall in the Prophets, to speak as in present of a future thing, *He shall with Majesty, and with Justice, vers.* 2. that is, *rewarding the righteous, and punishing the wicked, whom he shall destroy round about with fire, vers.* 3. and his Majesty shall be evident to all, *v.* 4, 5, 6. whereupon shall follow *shame and amazement to all sinners, vers.* 7. even to such as he kils not; which sinners are set out by one sinne for all the rest, *viz. the breach of the second Commandement*, because of that is God jealous; and because a maine sin in Popery, in whose dayes *Christ shall come and set up his Kingdome*, is Idolatry against the second Commandement.

His people not infected with Popery.

Thus also all they who are to enjoy the priviledges of this Kingdome of Christ, are described, *by not being infected with Popery*, *Rev.* 14. 2. & 20. 4. And therefore such onely are said to *escape the poyson of Popery, whose names were in the Lambes Booke*, *Revel.* 13. 8. that is, *inrolled to enjoy the Lambes Kingdome*, as is expresst, *Rev.* 21. 27. For as the Father hath a Roll of all such as shall live in heaven, (which is his Kingdome) so hath the Lambe for his Kingdome;

Christ hath a roll of all his subjects.

and this is subordinate to that, whosoever is in the one, is in the other: *And not only such are in the Lambs Booke, or escape Popery*, but all Saints from the worlds beginning, for ever since was he slaine, and thereupon had a Kingdome assigned him, & a booke, in which hee inrolled all for whom he died, as *Rev.*13.8. *As all sinners shall be ashamed* therefore when Christ reigns, so shall all Saints be joyed (& especially the *Israelites, whose glory shall be thefest, Psal.*97.8,9.) *for they shall have at his kingdome a harvest of light or joy, Esa.*65.14,17. The seed of which is sown in Gods purposes & promises, & in their holinesse, & afflictions; in which, though the *harvest of their joy appeares not*, but is covered, yet it shall surely spring up at this Kingdome of Christs; & in hope of this, *the Saints should greatly joy* all present as shalbe shewed afterwards, *& in pledge of this, they have all present deliverances, vers.*10. Thus much for the evening, or first part of Christs Kingdome.

They shall then have an harvest of light and joy.

Now, when this Kingdome of Christ hath lasted to many generations, the slaves & tributaries to this Kingdome will be grown to multitudes, so prophesied of under the name of *Gog* and *Magog*, *Rev.*20.8. *Ezek.*38.39. *upon whom the Devill shall be let loose, to stir them up to combine to ruine the subjects of Christs Kingdome*, which Satan shall draw them to by some deceitfull trick, *Rev.*20.7,8. For if they were not deceived, they wold never be drawn to assault the Saints, *of whose glory and power they had experience through so many generations*: Which trouble to the Saints shall not be long, *but for a little season, Rev.*20.3. For it shall only be a violent and sudden assault, the Devill having beene so long restrained, being now at liberty, *will violently, in a most sudden hurry, draw in all the wicked of the Earth to assault the Saints*, but there shall not an haire of any of their heads fall to the ground (for they were set above all trouble at the beginning of Christs Kingdome) *but Christ will suddenly come from Heaven, and with fire kill all these wicked ones, Rev.*20.9. even every Mothers child at this his coming, *he will not leave one wicked one on earth*, whom he will not slay, for this is the only time for their first death; *Every wicked one must die (as Heb.*9.27.) *and then come to Judgement.* And the wicked that live to the approaching of the last judgment, *shall die a violent death*, every one of them in the world: and this is the third and last coming of Christ (which hath been onely considered, and the former, namely, his second coming, hath not beene minded.

A little disturbance Christs Kingdome shall have.

That trouble not long.

Christs. third and last coming.

Thus by his second and third coming, *He will ruine a world of Nations, even all that are wicked*, with a first death (besides their second

cond death, *to which he will condemne them at his last generall judgement, Rev.* 20.14,15.) even as it is said of him, *Ps.* 2.8,9. & 45.5. & 110.5,6,7. But at his first coming, when he came to live on earth like one of us, *he came not to hurt any, but to save, Joh.* 3.17. *Joh.* 12.47. *And Christ slayes thus many when he comes to reigne*, because his *Foot-stoole, which they be*, is so much the higher, *Ps.* 110.1. and his glory the more: Therfore, *Ps.* 97.7. *in his Kingdome he is high above all*; therfore the Father also reprobates so many which are to be his foot-stoole.

How Christ begins the last generall judgment.

And this occasion will Christ take, to come to the last generall Judgement: *not any back-sliding of his people*, but an assault of the wicked against his people; whom to destroy, *Christ will come from heaven, and so begin the last generall Judgement*; before which he will also *in a moment, in the twinkling of an eye, change the bodies of all his Saints that are not dead before, but alive on earth at this his coming*, 1 Cor. 15.50,51,52. Which change is equivalent to death (for all must some way or other die) but the wicked then alive on earth, *shall be killed with fire* every one of them, and not one left at this time: *but the Saints then living shall bear a change of a moment*, a great difference twixt them and the wicked, *and he will raise up the dead bodies of the Saints*, who lived & died during this Kingdome of Christs, & they together who were living at this last comming of Christ, *but were changed in a moment*, shall all together *meet the Lord Jesus in the aire*, coming from heaven againe, and after this *shall never be absent from him any more*. Christ indeed went from them the two former times, after he came to them; but after this coming, *he will take them with him, and they shall never be parted, because he hath now gathered together all the elect*, and ruined all the wicked, which was never done till now.

The assault of the wicked on the godly occasions Christs last coming to judgement.

For this purpose, consider, 1 *Thes.* 4.13, to 18. in which place, the Apostle speakes not of the beleevers then living (though he speake it in their person) *nor of them who should live at Christs first coming to set up his Kingdome*, for they shall not then be killed, though the ungodly shall be then slaine (as was shewed before) but the Apostle saith it of them *who should live when Christs coming was to the last generall judgement*, for he speakes of them *who should not die, but be changed in a moment*, which befell not the Apostles, nor any beleevers in those dayes, but is to be the Lot onely of those who lived in Christs Kingdome, and that at the *dawning of the morning* of it immediately before his coming to the last & *generall judgement*; *and they that slept*, that is, died in the time of Christs *Monarchy*, should not be behind them who were alive at Christs last coming, *for they should be raised up first*. For at the last coming of Christ, *he will come*

1 Thes. 4.13. to 18. *explained.*

and joyne himselfe with them who were governing the world all those Ages of Christs Kingdome, and the Saints who lived and dyed during that Kingdome shall be first raised (that is, before the wicked) and then *they that be alive shall be changed* (equivalent to death) but though alive, *they shall not prevent the dead*, 1 *Thess.* 4. *and then shall all the wicked be raised* from *Cain*, *Rev.* 20. 9. to the end: This is the second and last *Resurrection*, so that they who live at Christs comming *shall not prevent*, that is, be with Christ before them that dyed during that time of the reigne of the Saints over the world, but one as soone as the other shall meet Christ. And so this place in the *Thes.* doth not prove, that all Saints shall lye dead till Christs last coming to generall Judgment, but they who after Christs coming, and setting up his Kingdome, *shall live and die*, they shall live and dye, *they shall be raised againe, and be with Christ* as soone as the Saints living when Christ comes: but the Apostle speakes of this farre distant time, as if it were all one, (as I shewed before.)

Now when Christ thus comes and reignes over all the wicked, and changes the bodies of all living Saints on earth, and raiseth up all the dead Saints who dyed during that his Kingdome in which *the Saints raigned*, and raise up also all the wicked, dead from *Cain* to the last wicked man (for all the wicked that were deadly dead all the time of this Kingdome of the Saints, at last *they shall be raised up*) and *then is the Dawning, and the Morning of the Day of Christ*, compared with which, the former part of Christs Kingdome was but a Night (though in it selfe most glorious) for in it,

The Morning or most glorious part of Christs Kingdome.

1. *Differences betweene the evening and the morning of Christs day.*

First, Christ shewed himselfe, but withdrew, and ruled by Saints raised up from the dead: *but now Christ shall never withdraw from this visible Throne, till he end all, and resigne the Kingdome, and all be translated from earth to heaven.*

2. Secondly, Before all the Saints formerly dead lived, but none of the wicked, and the Saints living on earth lived in a mortall way, and the devil was onely chained up; but now all Mankind shall be raised up and live, *and all Saints shall be glorified in body*, as Christ is, *Phil.* 3. 21. 1 *Joh.* 3. 2. Whereas those of beleevers, who lived in the first *Resurrection*, & ruled the world, had their lustre of glory, which held *as Christ had the first dayes on earth* after his *Resurrection*, and *all Angels and Devils shall be judged, and all tongues shall confesse Christ to be Lord*, whilest every Angell, Saint, Sinner, Devill, shall be absolved or condemned by Christ in his owne humane nature.

3. Thirdly, before the earth was full peace and fruit as it could be,

while

whilest inhabited by sinners, though sanctified; but now, in as much as all Mankind have died, or have bin changed, or translated, *the Earth and all Creatures shall be delivered from the curse*, vanity & bondage inflicted on them when death was on Mankind, *and then shall all the Creation be in its primitive glory, as it was in the first Creation*, which is that it hopes for, *Rom.* 8. 19. to 24. For that place cannot be meant of the first time of Christs Kingdome, but of this last part of it, for all Beleevers (not only some) *shall have the redemption of their bodies*, *vers.* 23. which all have not in the first part of Christs Kingdome: nor can it be meant of Heaven, for into that none enter but the Elect: but here *every Creature shares with Beleevers in a proportion*: therefore its meant of this generall time of Judgement, during all which time (how long soever it be) and it it shall be a long time, (as we shall shew hereafter) *all the Creation, and every Creature shall be in its first glory as when created*, and not in vanity and bondage, that is, not abused to other ends than God made them unto, namely, *to shew forth Gods glory*, and not to serve men in a way of sin: *and all this state of glory of every Creature shall be beheld by all men raysed from the dead*, Saints and Sinners, *the one standing on Christs right hand, and the other on the left.* Rom. 8. 19, &c.

Now when this is, *then shall the judgment be which we call the Day of Judgment*, *Mat.* 25. 31. to the end, as *Rev.* 20. 10. to the end: which finished, *the Saints shall be all carried with Christ for ever into heaven, and the wicked sent with the devill into hell.* Which *hell* shall not be that which is now called and used for *hell*, but another; for the *hell* that now is, is but a *prison*, & not the place of *execution*, & serves onely to reserve condemned spirits, which have no bodies, till the execution at the last day, at which this *hell* that now is *shall cease and be swallowed up. Rev.* 20. 14. Now this *hell* which is at present *either in the aire or sea* (for the spirits & soules of the damned wanting bodies, may be in either place, *because they do not so take up roome as bodies do*) The sea is thought to be *hell*, because *the devils called their place the deep*, *Luk.* 8. 31. *& did run their Hogs into the Sea*, as if there was their place. But some rather think that *hell* is in the aire, *in that the devils are said to be there, the prince of the aire*: but if it be in the aire, its a lower Region of it, for in the highest Region of the aire, or in the fire, which is next above it, is *Paradise*, & the place of dead Saints soule. But I think that *hell* should not be in the aire, because all the aire in *Scripture*, even where the birds flie, is called *heaven*. But to be sure, in some of the places of aire, or in the waters, is *hell*, and not in the

Of Hell.

Hell that now is but a prison.

Which shall be swallowed up.

Hell in the sea or ayre.

earth: perhaps its in *those waters which are above, Gen.* 1. 6, 7. Indeed
Phil. 2. 10. *the Apostle sets out them in hell, by being under earth, Phil.* 2. 10. not to shew the place, for under the earth is nothing but the water and aire, in that the earth is the center and globe, environed with the water and aire, and heavens, but to set out their base and condemned estate, they are trod under-foot, *as the most baleſt of creatures*, all other being on or over the earth, and the dead bodies are under earth, *which yet must bow to Christ*: But the *hell* which shall be the *everlasting torment of all the damned*, shall be all this lower and visible world, all the places of *earth, water, aire, sun, moone, starrs*, and the *fire*, called *the heavens and the earth*, (namely, all the heavens, but the third and highest) that is, all that, that God made the first part of the first day, before he made the Light, which is also called Earth, *Gen.* 1. 1. and the heaven there is onely meant the highest heavens: for out of that earth which was a darke confused lump (and is therefore called a *Chaos*) *vers.* 2. *God afterward made the other lower heaven, as the light*, that is, *the element of fire, ver.* 3. and the *aire*, calling it *heaven, vers.* 8. so that all these lower heavens, and earth habitable, and every creature and ornament were made out of that *Chaos*, which God created immediately.

All the lower & visible world shall be hell of damned.

All then reduced to the Chaos.

Now at the worlds end God will reduce all these to that *Chaos* which they were at first (*as he doth mans body to that dust it was made of*,) and leave no order, comfort, or delight in any place, nor any light (therefore *Hell is called utter darknesse*) but a meere place for their bodies to subsist in, which shall live without aire, because *they shall be made immortall*, to be tormented for ever. For the things which God immediately made out of nothing, shall never change (*as the highest heaven is, and the Angels in them, and the soules of men*, and this *Chaos*, call'd the earth) but all other things, being made out of something, even out of this earth or *Chaos*, they shall after a time change, and so all this world shall come to an earth
Rev. 20. 11. or *Chaos* againe, *Rev.* 20. 11. *at the last Judgement the earth and heaven vanisheth for ever*, that is, the earth and heaven made out of the *Chaos* the second and third day, *Gen.* 19. 10. *and they and all workes in them returned for ever to a Chaos*, or first darke earth and lumpe againe. So that this visible world is but as a Stage, on which God, and man, and devils shall act their parts, and then it shall be removed, and all the furniture thereof; which also is deserved by mans sin for whom it was made, and on whom God bestowed it: *and surely, if Christ had not kept in and upheld it, Heb.* 1. 3. *it had runne into*

this

this Chaos so soone as man sinned, for confusion is sinnes proper effect, *but Christ tooke it up and upheld it, because he meant to have a Kingdome in it*: which had, and resigned, then shall the world turne to confusion, and become that *Chaos* or earth made at first, *and so the place of sinning shall be the everlasting hell, and men of earthly minds shall have an everlasting earth,* (as it is called *Gen.* 1. 1. but not so comfortable as this is) to be tormented in. And thus as God in an eternall Counsell had ranked all reasonable creatures into an eternall estate of two sorts, *joy or pain*, so he did make in time two places, *heaven and earth*, immediately out of nothing, to be eternall places, the one of *joy*, the other of *torment*.

Confusion is sinnes proper effect.

Thus you see when *hell* was made, but it was quickly covered, and shall not be uncovered till Christ doth it at the last day; at which time, when Christ hath *all enemies under his feet, even death* (*for after the first resurrection none shall die any more*) and *hell*, that is then present, *hell* that now is, 1 *Cor.* 15. 26. 28. *Rev.* 20. 14, *He casting away all death and hell*, (that is, swallowing up all misery in hell torments) then he resignes his Kingdome, (that is, his administration of things to God, and leaves this world to what it was at first, and would have beene so soone as man sinned, if he had not slept in, and all Angels, devils, and men fall into those eternall states and places, in which God the Father beheld them in his eternall decrees of Election or Reprobation, and so the Fathers Kingdome come in, namely, *that eternal estate which is called his Kingdome*, *Matth.* 13. 43. And as all Counsels about the Creature begin in the Father, so they end in him, *and he is for ever all in all through the Son and holy Ghost*, 1 *Cor.* 15. 28. Thus much for the manner of Christs Kingdome.

When hell was made.

All misery swallowed up in hell torments.

Thirdly, consider we the time of its continuance, how long it is to endure, as every age of mankind (as well as every man in particular) and every *Monarchy*; for Christs Kingdome being in the world, is also to receive a period or end, though yet this *Monarchy* of Christ hath no end (as we shall shew anon) in some sense, *yet in a true sense it hath an end, and shall be resigned and finished*, or as that Text so oft quoted sheweth expressly, 1 *Cor.* 15. 24.

How long Christs Kingdome lasts.

Now to find out its time of expiring, and shew how long it is to last, it will be considerable that there is of Christs Monarchy a double estate; One is, *the evening or first part*; the other is, *the morning or latter part*. Now it is the first part or *evening* which is usually taken for Christs Kingdome, and is that of which we are now speaking, *and the*

the duration of it is expresly determined by the Scripture, which saith, *it shall be a thousand years*, or ten generations: *Rev.* 10.4. it is observable, that in all other propheſies, times were obſcured, by ſpeaking generally (as *a time, times, &c.*) or at plaineſt, putting *dayes for yeares*, as *Dan.* 12.11, 12. but here is plainly ſaid, *a thouſand years*, ſo that it is not to be queſtioned, or interpreted as a dark ſaying, for ſo wee ſhould ſlight, & ſin againſt Chriſt, *whoſe death and reſurrection bought this opening the Book*, *Rev.* 5.6, 7, 9. that whereas before all propheſies were ſealed up, as *Dan.* 12.4, 8 *now they be open*, as *Rev.* 5.6.7.9.

I know, the taking this in the *Revelation*, of *a thouſand years* literally, hath for a long time and of old, and to this day beene condemned by worthy men for an hereſie; *But God left the next Ages to the firſt after the Apoſtles, to fall into diverſe miſtakes for the bringing errour and darkneſſe, out of which Anti-Chriſtianiſme was to ariſe*, for many generations; amongſt which, this was one, *That they abuſed this ſweet and refreſhing Propheſie of Chriſts Kingdome laſting a thouſand yeares*, and perverted their opinion of it to a kind of *Mahumetan Paradiſe*, of ſenſuall and ſinfull pleaſures. Wherefore holy men taking up that opinion as they laid it, never examined it, to find the gold and ſeparate it from the droſſe, as it was done alſo (and is to this day with divers other opinions by Popery abuſed) and ſo they found not out a ſpirituall ſenſe of every Scripture, which contained any thing about this Kingdome of Chriſts; and carrying it ſpiritually, they rejected all literall ſenſe in it: and they were not wholly miſtaken, for there is a ſpirituall ſenſe in moſt of thoſe Scriptures, beſides a literal (as was ſhewed before.) *That which is literally applyed to this time of Chriſts Kingdome*, *Rev.* 21.4, 5. *is alſo ſpiritually applyed*, 2 *Cor.* 5.17. But their error was, that (*though truly they expounded theſe places ſpiritually*, yet) they rejected all literall ſenſe of them; whereas beſides their ſpirituall ſenſe, they had a ſenſe literall, reſpecting this time of Chriſts Kingdome. *And it is clear that beyond the firſt Age, even an hundred years after Chriſt it is recorded by one who lived in the dayes of the Apoſtle* John, *who was the laſt Apoſtle, it was the joynt opinion of all beleevers, that Chriſt ſhould have a Kingdome on earth, which ſhould* (*after it was come to perfection*) *endure a thouſand yeares.* And this is the time which I call the *evening*, *or firſt part of Chriſts day*: and its duration, beſides the time of its imperfection, or *embryonie*, before it be ſettled. Now there was not any of the foregoing *Monarchies* of the world, which in full ſtate & ſtrength endured ſo long. The firſt *Monarchy*, the *Babylonian*, was but 70.

yeares,

yeares, the Grandfather, Father, and Child; and ſo we might ſhew of the reſt, that they were much ſhort of this of Chriſts continuance. Yea, that of *Iſrael*, which fore-ſhewed this of Chriſts, roſe but up in *Saul* & *David*, was perfect in *Salomon*, and declined in the next, in *Rehoboam*.

Now, *when theſe thouſand yeares are expired, there ſhall be a little interruption for a while*, Rev. 20. 3. by the letting looſe of Satan, and his ſtirring up *Gog* & *Magog* to diſturbe this Kingdome, Rev. 20. 3, 7, 8, 9. *but it ſhall be but a little while*; only a Combination, and an Attempt, but no hurt, but fatall ruine to the enemy (*but till the thouſand years be expired, there ſhall not be any attempt againſt the Kingdome.*) And when this interruption of cloud is blowne away, there ſhall ariſe the *Morning, or latter part, and moſt glorious time of Chriſts Day and Kingdome* (that which we call the laſt judgement) which ſhall laſt a great while: indeed the Scripture ſets not downe the time how long this ſhall laſt, but it is evident it muſt laſt a long while.

A little interruption when the 1000 yeares be expired.

The day of judgement laſts a long time.

First, I know not, but it may laſt a *thouſand yeares*, as the other is to do, *becauſe this is the time in which Gods Mercy, Iuſtice, Truth, Power, &c. is to be gloriouſly revealed before all Mankind and Devills, and the Truth of every Title of Scripture cleared, and the Reaſon, and Righteouſneſſe of all Gods adminiſtrations to Men and Devils revealed*, Rom. 2. 5. So that every ſinner is to be ſilenced in his reaſonings, or convinced, that he ſaid and thought amiſſe, *Iud.* 14, 15. Now this muſt require much time.

It may be a 1000 yeares.

A further deſcription of the Morning, or moſt glorious part of Chriſts day & Kingdome, which is the laſt judgement, and ſhall laſt very long.

Secondly; *This is the time in which Ieſus Chriſt is to triumph, and Lord it over all reaſonable creatures, to be worſhipped and acknowledged by every one in Heaven, Earth, and under the Earth*, *Phil.* 2. 10, 11. which is referred to this time, *Rom.* 14. 10, 11. For during the other part of Chriſt his Kingly Raigne in the thouſand yeares, he is not alwayes viſible; but if he were, yet they under the Earth, the dead Reprobates from *Cain* to them that were ſlain, when he ſet up his Kingdome, *do not bow to him, and with their tongues confeſſe him*; and the devils then are chained up, but they do not bow to him: But at this time ſhall Chriſt ſit on the Throne of his Glory, *and every knee ſhall bow to him, and every tongue ſhall confeſſe him Lord*; therefore ſurely it ſhall be no ſhort time. In all the time he is to have when he reſigns, the Kingdome and People are divided according to Election and Reprobation: wherefore this being all the time, ſurely it will be a long time. *This is the reward of his great ſuffering, a Reward having reſpect to all Creatures* (though in reſpect of the Elect he hath another reward) *Phil.* 2. 10, 11. *Therefore God hath given him this Name*: Of this, God hath much ſpoken of to him, *Pſ.* 110. 1. and to his enemies and people, and Chriſt hath ſitten

2. Its the time of Chriſts triumph.

waiting till it is done, ever since his Ascension, *Heb.* 10.12,13. Therefore, surely God will not huddle it over in a small or short time.

God hath given a long time to every worke.

God hath given a long time to every worke, to *Satan*, to *Antichrist*, and will he straiten Christ in this his time? when workes in which God is glorified but by accident, have a long day; shall not Christs day be long, in which God is so directly glorified? *Phil.* 2.11. *There can be no worke, besides Heavens glory, so pleasing to God and all Saints, and so comely in it selfe, as this, for Christ to sit on the Throne, and all knees bow to him.* Therefore as we do with workes, comely and very pleasing God will draw it out, and lengthen its time.

Else the solemnity of it were to little purpose.

Thirdly, Because the solemnity of it were to little purpose, if it were not to last long (*as we deride great preparations and pompe for a short shew*) *the whole Creation groanes for the liberty, and Glory of this time*, Rom. 8. 19,22. For this place as was before shewed, is necessarily meant of this last and generall Judgement, and onely of it, *every Creature in specie, or kind shall be eased of the vanity which Mans sin, and Gods curse hath loaded it withall, and shall have its primitive glory which it waits for*, and it shall last but till this day of Judgement lasts. Now to what purpose were that *omnipotent restitution of all things*, and that large expence of rich Majesty and Bounty, to cloath all Creatures with glory, if it were to be but for a little season; surely this is all the time in which *Sinners and Saints, good and bad Angels, shall be in one place*, and in which mankind shall behold the glory of this visible world made for them, and subjected to them in the Creation: therefore the time shall be long.

Object. *But if this time be so long, the Saints shall be kept long from Heaven.*

Answ. First, I answer: God that hath eternity for them in heaven, may lengthen out their time in this world, and yet recompense them.

Secondly, This is a Heaven, a Paradise, and fit and next preparative for Heaven: who can lose by being kept from heaven, by beholding Christ his most glorious Triumph over all Creatures?

Object. *What shall be done to take up so much time?*

Answ. All Gods attributes shall be set open before us, as he hath declared them in the Word, by *Creation, Providence, Redemption*; and Christ his highest Kingly glory shall be shewed us, *on which alone one might gaze a thousand yeares*: with great joy, *the whole Scripture in every Title of it shall be shewed to be fulfilled, how every act of God in the world is according to it, in ruling the world by the Word, and by it he made it, and according to this word shall be shewed to us, the reason of every dealing of God with Saints and sinners, and all the works of Angels & Devils, (which are infi-*

What shall be done all that while.

nitely

nitely more and greater than Mankind, becauſe they have ever wrought ſince the world began, and are mighty in wit and ſpirit) and all the world of mankind ſhall be revealed to us all, yea the ends, intents & counſels of mens hearts ſhall be made manifeſt, not onely to the mans ſelfe, but to every one.

In a word, every act of reaſonable Creatures, being immortall Creatures (though the body once die) is immortall, the thoughts, words, acts, and ſhall not onely abide for ever in hell or heaven, but ſhall be revived and brought forth before all the world in this great day, in as much as every thing was in Gods ſight, it ſhall be openly ſhewed before all the world, this is taught when it is ſaid, *Every thing ſhall be made manifeſt*; for this is to make them manifeſt, when they be declared before all. *Every thing ſhall be made manifeſt.*

And all thoſe workes from Adam to the laſt of mankind, ſhall be orderly and clearly proceeded in by bookes, Rev. 20. 12. as in a Court of Juſtice, wherefore wee need not run hazard to know what is done in other places, for we ſhall ſee and heare all one day, and this may well take up much time though by an infinite power God will do it, yet it ſhal be done by Chriſt as man, and before men, and therefore leaſurely.

Now when this worke is diſpatched, and the finall ſentence is pronounced upon all creatures, both the *bleſſed and curſed*, as is expreſſed, *Matth.*25.31, to the end, *then will Chriſt reſigne the Kingdome to the Father, and this world, together with his Kingdome ſhall end.* *Chriſt reſignes his Kingdome.*

Object. *But you will ſay, though this be long that Chriſt ſhall raigne, yet its not ever, but its ſaid, that he ſhall reigne for ever.* *How Chriſts Kingdome is for ever.*

Anſ. I anſwer it is ſaid to be for ever, though it is thus, and at this time to end (as the Apoſtle ſaith expreſly, *he ſhall then reſigne*) yet it is ſaid to be for ever;

Firſt, becauſe it is to be to the worlds end, and the end of time, and therefore is truly for ever, as *Moſes Statutes* were ſaid to be, becauſe to laſt till Chriſt came, and the end of that Diſcipline, Chriſt and his Saints ſhall ſtand on the earth at the latter day *Job* 19. 25. that it ſhall be the laſt that ſhall rule and poſſeſſe the earth, for ſo ſoone as they reſigne all, this world ſhall end. 1. *To the worlds end.*

Secondly, becauſe this Kingdome ſhall never be ſwallowed up by any other, or after *Monarchy* (as the former were by the latter, and all by this of Chriſt) therefore it is ſaid, *Dan.* 2.44. *It ſhall not be deſtroyed, it ſhall not be left to other people.* 2. *It ſhall never be ſwallowed up by any other.*

Thirdly, becauſe it laſts long, yea longer than ever any *Monarchy, and we ſay of long laſters, that they laſt ever.* 3. *It laſts longer than any other.*

Fourthly, becauſe though his Kingdome be reſigned, *yet it is but a*

4. *The resurrection is but a translation.*

translation, or swallowing up of it into glory: it remaines, but is perfected not in the Sons, but in Gods hand; not in this world, but in heaven.

The estate also of the Church shall never decay in grace or peace; though once it shall be assaulted, *and the Saints, after this Kingdome shall never dye, they who lived and dyed before it began, were raised up and died no more, they who lived in the 1000. years of it died, but together with the Saints found alive at Christs last comming, they are raised up and changed, and are all with Christ during the last Judgement, and when it is done, they with him go into heaven, and are ever with the Lord*, 1 Thess. 4. therefore in these regards is that true, *Ps.* 102. 27, 28. *God hath no end of years, and the children of his servants shall continue, and be established before him*, that is, abide for ever in glory as hee is. Thus much for the third thing, the Duration of Christs Kingdome, how long it shall continue, & when it shall end.

When this Monarchy of Christ is to begin.

Now followeth the fourth thing to be considered, namely, the beginning of this Monarchy, when the time shall come that it shall be set up.

This *Monarchy* of Christ is to be the last in the world (as it is to last to the end of this world) *and therefore it is to begin when all the foure Monarchies are expired and ended, Dan.* 2. 34. *this stone is to smite the Image on the feet*, that is, it is to be set up, when the *Monarchy* is passed the *Head, Armes, Brest, Thighs*, & is come to the *Legs*, and that in the *Feet*, or *Toes* of it, which is the fourth and last *Monarchy*, namely, the *Roman*, after it is divided into the *East*, and *West Monarchy*, and their *Weste rne* is broken into many petty Kingdomes; *then when their reigne is expired, shall the Monarchy of Christ come, Dan.* 2. 44. In the daies of these Kings, not one, but many, when many Kingdomes are made up out of the *Roman Monarchy, shall God set up Christs Kingdome*: So *Dan.* 7. 3, 27, &c. *Foure Beasts, that is, States and Monarchies* (though called *foure Kingdomes*.) The first, was the *Babylonian* then in being, and expiring; the second, the *Medes* and *Persians*; the third, the *Grecians* under *Alexander*, as a *Leopard*, and with wings swiftly over-comming the world; the fourth, the *Roman, which was stronger, and more strong then all the former*, because of the many changes that should be in it, as *Ten Hornes or Kingdomes rise out of it, and among them another fearfull little Horne, Dan.* 7. 7. which is interpreted, *ver.* 9, 20, 23, 24, &c. The sum of which is, *that after the Roman Monarchy was parted in two legs, the Eastern and Western Monarchy, in this Western Monarchy* (for the *Eastern*, which contain now the *Persian*, and much of the *Turk, Tartar*, &c. he passeth over) in that the Churches were in those dayes to be in the Westerne parts of the world; I say, in this *Western Monarchy should ten Hornes or Kingdomes arise, and among them another little horne, most blas-*

phemous

phemous. Now by the *ten Hornes, are meant ten Kingdomes, which rose out of the Westerne Roman Monarchy, and by the little Horne so blasphemous, is meant the Papacie*, which rose up among, or together with their *Ten Kingdomes*, as is expreſt, *Rev.* 17.12. For about the ſame time that the *Biſhop* of *Rome* uſurped Papall dignity, or Authority, theſe Kingdomes in *Europe* began to be ſet up, and to become ſeverall diſtinct Kingdomes; but by the *little horne*, is meant the Papacie, as appeares, becauſe of its baſe words, *Dan.* 7,8.21, 25. and its continuing for a *time, times, and halfe a time*, is onely applyed to the *Papacie*, *Rev.* 12.14. *Dan.* 12.7. and is the ſame time named in the ſame phraſe, and the ſame Oath, which in reference to the *Papacies* prevailing is uſed, *Rev.* 10.5,6. and therefore he ſaith, *time ſhall be no longer*, expreſſing the end of the Papacies prevailing by the generall phraſe of the time, becauſe it was propheſied of in *Daniel* in thoſe dark phraſes, of *time, times, and halfe a time*, now whereas it is ſaid to riſe up after the Ten; whereas *Rev.* 17.12. the Beaſt or Papacie is ſaid to be *one horne with the Ten, to be ruinated*, *v.* 16. whereas this roots up *three of the ten Kingdomes or horns*; I thinke in *Daniel* is meant, the whole Kingdome, or the Papacy, but he inſtanceth in the laſt edition of it, in which ſomewhat of the Popedome ſhall be ruined, but yet ſhall be Papall & Antichriſtian (as perhaps the faction of Jeſuits) but this going immediately before Chriſts Kingdome, and laſting to it as *Dan.* 7. declares, it muſt be meant of the ten Kingdomes with the Papacy, becauſe the *Revelation* ſhewes that theſe immediately go before Chriſts Kingdome, & are ſwallowed up by it, *Rev.* 12.23. to 16.2 *Theſ.* 2.8. *Rev.* 17.12,13,14. Wherefore to find out the beginning of Chriſts Kingdome, we muſt ſearch out how long this part of the Roman Empire, which fell into *ten Kingdomes*, & the Papacy ſhall endure, *for their end is the beginning of Chriſts Kingdome.*

The little horne is the Papacie.

Now how long this Papacy ſhall laſt is told *Daniel*, but hiddenly & ſealed up, ſo that he could not underſtand it, becauſe it was about the Gentiles converted, which was a myſtery not known till Chriſt came, *Dan.* 12.6,7,8,9. But in the *Rev. Chriſt by his death purchaſed the priviledge to open the ſecret*, *Rev.* 5.4. to 11. therefore *Rev.* 10.25.6. *Chriſt comes with the booke open*, whereas to *Daniel* it was ſhut, and takes the ſame Oath that he did in *Dan. Chap.* 12.7,8. becauſe it is about the ſame thing, and ſhewes what is meant by *time, times, and halfe a time*, which in *Dan.* were ſet down in theſe dark words, which none could interpret, *he ſaith that it is meant of the ſeventh trumpet*, *Rev.* 10,6,4. more plainly, *Rev.* 11-2,13. that it is meant of 42. *months* (*containing months by the Moon*) or 1260. which is all one: thus alſo, *Rev.* 12. ſpeaking of the

How long Papacy ſhall laſt.

same thing, *vers.* 6. he saith it was, 1260. *dayes*, and *vers.* 14. it was *time, times, and halfe a time*; which is *Daniels* phrase; so that they shewed *Daniel* so darkly, that none could interpret it, *but Christ expounded it to be* 42. *moneths, or* 1260. *dayes, a day signifying a yeare*, thus long from the beginning of the 10. *Kingdomes* in *Europe*, and the Papacie shall prevaile over the holy people, and Saints of God, and then shall it be no more, *but Christ will come and set up his Kingdome.*

When the ten Kingdoms & Papacie began in Europe.

But then the great question is, when the ten Kingdomes and Papacie began in *Europe*?

I answer, *Historians* are diverse in account, some 4. or 6. yeares, but about the yeare of our Lord and Christ 400. or 406. the *Bishop of Rome* began to usurpe Papall power, and about that time some of the ten Kingdomes in *Europe* began to arise; now let ut reckon to 406. when it begun; and this is the last account; then adde to 406. the 1260. and it maketh 1666. *which is the time made the number of the Beast, Revel.* 13. 18. that is the Papacies duration; *Dan.* 5. 26. *thy Kingdome is numbred and finished*, in which number the *millenary* or *thousand* is left out, because it comes seldome, as we use to say; the *Spanish Armado* comming against us, was overthrowne in 588. and the *Papists Powder-treason* in 605. so then the end of the Papacie is to be *Anno* 1666. For the conceiving of which, wee must interpret that *Revel.* 11. 1. to 15. where by the *Temple and them that worship in it, is meant true worshipping, and truths about worship*, which God would preserve from the prevailing of Popery; *where by the Court and holy City is meant*, the generall and common sort of Protestants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as *Rome, Christendome*, or rather now *Antichristendome* is expressed by *Rome, Heathenish, vers.* 8. the City where that is, (*by whose power our Lord*, that is, *Christ was crucified, for by the power of Rome, when it was Heathenish, did they crucifie Christ*) now this place meaneth not *Rome as it was Heathenish, as we shall shew anon*, but describing it by what it once was, it also calls the subjects, that is, the Popish Gentiles, so that the summe of the second verse, is, that Popery should prevaile over true Christians 42. moneths, during all which time, there should be witnesses of God against Popery, *vers.* 3. who in a sad and low estate, in sackcloth, should oppose Popery, and that as long as Popery prevailed, for 1260. *dayes*, are the same with 42. *moneths*, that is also expressed, *Rev.* 12. 6. 14. *And when the time grew up, these witnesses who were but single persons, shall grow to be both in Magistracie and Ministerie*, and therefore are

1666. the number of the Beast, and the end of the Papacie.

Rev. 11. expounded.

called

called two, that is, of two rankes to be Chriſtians, and therefore are called *two Candleſtickes*, *Rev.* 11. 4. that is, Churches, and theſe witneſſes ſhall vex and plague the Papacie, *Rev.* 5. 6. but when their time, and alſo the Papacies draw towards an end, *verſ.* 7. Indeed our Tranſlation reads it, when they have finiſhed their teſtimony, but it is better read according to the Greeke; and this ſcope of the place (*when they are finiſhing*) that is, *when their time of conflict with the Papiſts drawes towards an end*, then the *Beaſt*, that is, the Papacie, for ſo it is called, ſhall warre and kill them, and they lie dead in the ſtreets, *verſ.* 8. that is, *in the ſtreetes of Rome*; for it was *Romes* Authority, by whom *Chriſt was Crucified* (as I ſaid before) and yet here is not meant the ſame ſtate of *Rome*, in which it was when it crucified Chriſt; namely, Heatheniſh, as ſome expound it; *for it was called Egypt, and ſpiritually Sodome*; which *Heatheniſh Rome* is not: for a ſpeciall appellation of wickedneſſe is onely proper to *Rome Antichriſtian*, but the Act of *Heatheniſh Rome*, in *crucifying Chriſt* by her Deputy *Pilate*, is here mentioned to caſt a hatred upon the *Antichriſtian ſtate*, which is in the ſame place, when being *Heatheniſh Chriſt was crucified*, *as becauſe this ſtate Antichriſtian was now crucifying of Chriſts ſervants and Chriſtians, as the Heatheniſh ſtate did Chriſt.*

Now, by the *Streets* in which they ſhall lie dead, is not meant ſtrictly the ſtreet of the place *Rome*, but the places under the power and Juriſdiction, whatſoever Kingdomes they be, as Chriſt was not crucified in *Rome*, but in *Ieruſalem*, by the Authority of *Rome*; for the City *Rome*, called *The great City*, and *Babylon*, is taken two wayes in the *Revelation*, ſometimes more largely, for all the places and Kingdomes which are under his Papall power, and ſo it is a *City of no ſtrength*, that is, *Ten Kingdomes in Europe was under her Papall power*, *Revel.* 17. 13. and ſo it is here taken, and by the ſtreetes are meant any Kingdome under Papall power, thus it is alſo taken *Revel.* 16. 1. but ſometimes it is taken ſtrictly for the place and City of *Rome*, *ſo it is called the Beaſts ſeat*, *Revel.* 16. 10. and is meant, *Revel.* 18. 2. by that *Babylon* is to be ſo deſtroyed; ſo that the meaning of *this killing of Witneſſes*, is that Papall power from *Rome*, ſhall kill and lay dead the Orthodoxe *Proteſtants*, and *Chriſtians*, *who oppoſe Popery in every Kingdome*, that is under Papall power, and by that time the period of the Papacy, namely, 42. moneths, and of the Witneſſes, *viz.* 1260. dayes, grew towards an end, that is, towards *Anno Domini*, 1666. ſhall

What meant by the ſtreets of Rome.

have

have fully slaine all bold opposers of it, either in *Magistracy* or *Ministery*, and all the Christians reformed, *but by killing, we hope, is not meant the shedding of their blood*, because it is said, *They shall rise againe* (which they should not so soone if they were killed) *but a civill death, by suspension, and putting them out of Office, and suppressing them, so that they shall not dare to oppose, but the feare of Law, and the Prophets tumult shall keepe them from shedding their blood*, which is meant *by the Peoples not suffering them to be buried, Rev.* 11. 9. for if they were slaine indeed, no people would keep them from burying: but being suppressed, they keepe them from being killed, and within *three dayes and an halfe*, that is, *three yeares and a halfe*, after they be all suppreſt, a *Spirit* that is of *Courage shall come on them*, and the people and they shall recover, *and do more against Popery than ever*, and put more glory, which is meant *by their ascent to Heaven, vers.* 11, 12. In all, both dying, arising, ascending, alluding to Christ.

And *then a tenth part of the City fell, v.* 13. not strictly the people of *Rome*, but largely, the *Jurisdiction, one of the ten Cities in Europe, which were under Romes Papall Power, in whom the witnesses were slain, shall by an Earthquake*, that is, by a *Commotion of people, revolt from* Romish *religion, and reforme, perceiving how Papall power hath slaine her Witnesses, and abused them*; And this it is thought will bring in the *fifth Viall, Rev.* 16. 10. which shall be the ruine of the City of *Rome*, which is onely *the feare of the Beast*, or Papacy, whose fall is celebrated, *Rev.* 18. By which ruine of *Rome*, the Kingdome of the Papacie shall be darkned, *Revel.* 16. 10. but not totally ruined, till the *seventh Viall, vers.* 17, 19. *which is the seventh Trumpet, and the beginning of Christs Kingdome*: Therefore it is said, *that Christ comming shall slay them*, 1 *Thess.* 2. 18.

But yet at this ruine of Rome, the Head and Empire of the Papacie shall be broken, & so ended (though it shall breath a while after) therefore to this time is the Papacies and the Witnesses continuance prophesying numbred from their first beginning, 42. *months*, and 1260. *dayes*, which expire, *An. Dom.* 1666. and by *three yeares and an halfe* before this shall the Papall power have support in *Europe*, all the opposers of it, in *Ministry*, or *Magistracy*, or *Christians*, but by that *yeare* 1666. they shall recover againe and draw off one Kingdome in *Europe* from the Papacie, and ruine *Rome*; and this is that *Woe which ends the sixth Trumpet, Rev.* 11. 14, 15.

And if ye object, that more than one of the ten Kingdomes in Europe are already falne off from Popery:

I say,

I say, they shall all Apostatize againe to *Popery*, as wee shall shew anon, and yet one of them shall returne againe to the Truth at the time forenamed.

And this is the trouble on the *Gentile Christians*, namely a wearing of them out by the *Roman Westerne Monarchy*, which is become Papall, and shall oppresse them all the time; and towards her end, shall suppresse all her *Witnesses*, *Dan.* 1. 20, 21, 23, 24, 25. all which trouble to the Saints goeth before Christs comming, which shall quickly follow after the slaying of the *Witnesses*; as a preparation to which, shall be the Resurrection of the *Witnesses*, the fall of the Tenth part of the City, and then quickly sounds the *Seventh Trumpet*, which brings in the Kingdome of Christ, *Revel.* 11. 14, 15. even at the beginning of it, *Revel.* 10. 7. For by the Mystery of God is meant the Kingdome of Christ, as it is explained *Chap.* 11. 15. So that there is hope from 666. forwards, things will goe well with the *Protestants*, or *Gentile Christians*, till the *Thousand yeares* begin, except one assault which shall not hurt but feare them, and is to usher in the comming of Christ, of which anon we will speake.

Now besides this, we have another reckoning which *Daniel* gives us, and that more plainly than he did this; for this concerning the *Gentiles*, was shewed him in the hidden words of *a time, times, and halfe a time*; but when it was to begin and be reckoned, it was not shewed him, but another is revealed to him more plainly, because it concerned his people *Israel*, *Dan.* 12. 11, 12. that is set downe when the account should begin, (and plainely a day for a yeare, as was usuall in the Prophets phrase, and as *Ezek.* 4. 5, 6.) And this is to shew when the *Jewes* should begin, and be converted to Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome, which was to be with the Resurrection of many dead Saints, and to last a *Thousand yeares*, for he respects some worke to be done, the time of which he deciphers, and that is that work of which there was speech, *And at that time thy people shall be delivered, &c.* for that answer, *vers.* 6. 7. is onely to a branch included in the former words, but not expresst about the *Gentile Christians*, which, and the Answer, *Daniel* understands not, but that finished, he shewed *Daniel* some that he understood about the *Jewes*, therefore he speaks in the phrase of Sacrifice: and I say, hee first shewes when the *Jewes* shall be converted, and that he saith should be 1260. *dayes after the daily Sacrifice is taken away, &c.* and *the Abomination* that maketh desolate, set up, so that if we find when this was done, then 1260

Another reckoning by Daniel.

Dan. 12. 11, 12. *explained.*

dayes,

dayes, that is, *yeares* after, shall the Conversion of the *Jewes* be; and 45. *dayes*, that is, *yeares* after that shall be the Resurrection of Saints, comming of Christ, and the *thousand yeares* begin.

Two things in which the Abomination was to be set up.

Now the Scripture mentions two things, *in which the abomination was to be set up*; one, was a while after the death of Christ, *the cutting off the Messiah, which Christ makes an immediate fore-runner of the ruine of Jerusalem, Mat.24.14,15,16.* and this is spoken by *Dan. 9. 27. The Sacrifice shall cease, and the over-spreading abomination, making desolate,* and a while before, *vers. 26. the Messiah shall be cut off*; this was done some 36. yeares after Christs death, a yeare or two before the last ruine of *Jerusalem*, by *Vespasian* and *Titus*; for the faction in the City suppresst the Sacrifice and made the Temple their *Rendevous*, and so abominably defiled it. Now this was onely a signe of *Jerusalems* ruine, and a warning to Christians to flie out of the City; and if wee should count from this the number of yeares here set downe for the bringing in the Jewes, it is long agoe expired.

Julian attempted to re-build the Temple, and set up Sacrifice.

But there is another time wherein the *Sacrifice was stained, and Abomination set up*, and that was in the Raigne of the Emperour *Julian* the Apostate, who raigned in the yeare of our Lord, 360. or 366. and set up *Heathenisme*, that Abomination, and endeavoured to set up *Judaisme*, to roote out Christianity, and therefore attempted to set up *Sacrifice*, and re-build the *Temple*: but by earth-quakes God cast all downe: and whereas the Foundation of the *Temple* was never rased, those earth-quakes cast up those stones, so that as Christ saith, *not a stone was left upon a stone (which there was till this time.) Now then this is the time when we must begin to account.*

And if you object, *That in these dayes it was no hurt that the Sacrifice was stopt, because God had suppresst that worship.*

I say, so he had at that time before spoken of, *Dan. 7. 27.* of which our Saviour Christ speakes, for it was 36. yeares after Christs death: yet because it was a famous thing, it served well for a marke when to begin an Account.

So then unto 360. or 366. in which this was done, let us adde the 1290. *dayes*, which is the time how long from this it should be before the Jewes should be delivered; and it makes 1650. or 1656. yeares of the Lord, in which the Israelites are to be delivered, by being called to Christianity, both the Jewes (who are two Tribes, which were in Christs dayes) and the ten Tribes, which are *Israel*; and from this time of the conversion of the *Israelites* for forty five yeares after, are the twelve Tribes to suffer great troubles: Therefore

The calling of the Jewes, 1656.

Dan.

Dan. 12. 11. after 1290. daies, he saith, *He is blessed that comes and waits unto* 1335. *daies more*, that is, forty five yeares after, *for to that time the troubles will be such as never were*, *Dan.* 12. 1. namely, to the converted *Israelites*, but not to the *Gentile Christians*, for these have beene troubled by the *Heathen Roman Emperours* a long while, and after that by the *Beast*, which succeeded them, *viz.* the *Papacie*, all the time of the *Papacie*, & heavily afflicted at the end of the *Papacie*, by slaughter of all their witnesses; therefore they from thence forward, shall have quietnesse: but the twelve Tribes, who till 656. lived without Religion, being converted to Christ, shall have sore trouble for 45. yeares after (*as their Fathers for forty yeares wandred in the Wildernesse, after they were come out of* Egypt, *before they entred* Canaan) by the latter dayes of which time, the remains of *Papacie* (after *Romes* ruine) will have spread and got some head againe, and joyne with the enemies of the twelve Tribes in the *East*, and so generally both *Mahumitans*, *Heathens*, and *Papists* will combine together, to ruine the *Iewes*, and all other *Gentiles*, who be true *Christians*, *to save from which ruine, Christ will come from heaven, and ruine with fire all those Nations of the wicked*, *Revel.* 16. 13. to 17. And the seventeenth verse is the seventh *Viall*, or Woe of the seventh Trumpet, *Rev.* 11. 14, 15. whereby as *vers.* 18. *The Nations being angry, Christs wrath came and destroyed them*; and then will Christ set up his Kingdome, and begin the thousand yeares, and raise the dead Saints: And this comming of Christ will be sudden, as a Theefe he will steale in on the world, *Revel.* 16. 15. 2 *Pet.* 3. 10. Which shewes that *Peter* speakes of this comming of Christ, and not of the worlds end. Therefore of 45. yeares after 656. Christ speakes to *Daniel*, *Chap.* 12. 1. *He shall then stand in the lot*, that is, *be with the rest of the dead Prophets and Saints shall be raised up from the dead.* So that it is likely, that Christs comming from heaven, and raising the dead, and beginning his Kingdome, and the thousand yeares will be about the yeare of our Lord, 1700. for it is to be about 45. yeares after 1650. or 1656.

Great trouble to the converted Israelites.

This coming of Christ will be sudden.

Christs coming to raise the dead will be about 1700.

But yet I conceive that there may be some conception or more remote beginning of Christs Kingdome sooner, even presently upon the end of the sixt Trumpet, which brings in the resurrection of the Witnesses, and *fall of the tenth part of the City*, and that by the beginning of the seventh Trumpet, which followeth presently upon it, about the yeare 1666. For it is said, upon the blast of the *seventh Trumpet, that the Temple was opened, &c. Revel.* 11. 15. 19. and so *Revel.* 15. 5. which is the same with the other, as hath been shewed. Now the

opening of the Temple is the Revelation of Gods truth and worship more clearly then was before, and so a state of greater light and purity of worship then was before, which seemes necessary to follow upon the resurrection of their Witnesses, and their ascension or taking up to God, and yet this is made the worke of the seventh Trumpet. Therefore I thinke, that the Seventh Trumpet may begin presently after the ruine of *Rome, Anno Domini* 1666. and bring in a pure state of Churches, and yet Christ not to come and begin the *thousand yeares*, till *Anno Dom.* 1700. for surely, in the *thousand yeares* there shall be no *Temple*, as was shewed before. If therefore the *thousand yeares* began at the first entrance of the *seventh Trumpet*, when and where should the *Temple be opened, which was measured, Revel.* 11.1. to be preserved and used, and goeth before the new *Jerusalem*, or the *thousand yeares, Rev.* 3.11,12. And whereas it is said, *the mystery should be finished so soone as the seventh Trumpet sounded, Revel.* 10.7. *and that the Kingdomes were Christs, Rev.* 11.15. I suppose it may be truly said, since so great a Reformation shall be presently therewith, and within so few yeares after, *viz.* some thirty foure yeares, the full setting up of the Kingdome.

'Having found out when the 1000. years begin, it is easie to know the end of the world.

Now having found out when Christs Kingdome, or the *thousand years* shall begin, it is easie to guesse when the time of the last generall Judgement and the worlds end shall be: A question which Christs Disciples asked him, *Matth.* 24.3. but he saith, *neither Angel, nor he himselfe as a man, knew, vers.* 36. that is, in those dayes, but it was lockt up in the Fathers secrets. Indeed *Daniel* had a marke given him, by which we do find out the beginning of Christ his Kingdome, namely from the time of the *Sacrifice ceasing*, 1335. *dayes*; yet hee knew not when the time was of the *ceasing of the Sacrifice*, nor how long Christs Kingdome should last, at whose ending the day of Judgement should begin: so that not for himselfe, but for us, was that revealed to him, as 1 *Pet.* 1.12. But after Christs Sufferings and Ascension, all the Fathers secrets were opened to him, for he was worthy of it, and he reveales them to the Churches by *John*, he opens the meaning of *Daniels time, times, and halfe a time* (which no creature could expound) to be 42. moneths, or 1260. dayes; he tels expressly, that his kingdome should last, after it was fully settled, *a thousand yeares*, and then should be a little season of disturbance, but no hurt to his people, and then *comes the last judgement, and the end of the world*, *Rev.* 20.3,7. to the Chapters end.

Thus we have some comfort, in that there is hope the troubles on

us *Gentile Christians* shall cease about 666. But untill those dayes, we are like to see sad times, even till *Anno Dom.* 1666. For it is to be feared, that *Popery* shall againe over-run *Europe*, and bring backe under Papall power every King in *Europe*, and so suppresse all opposers in every Kingdome by Papall power; as appeareth by these Arguments.

We are like to see sad daies till 1666.

Its likely Popery shall againe over-run Europe.

Argument 1. First, in *Revel.* 17. 12, 13. it is spoken of a double giving up of the *Ten Kingdomes* in *Europe* to the *Papacie*, and againe *vers.* 7. which may seeme both one; yet it will be found of him who ponders them, that two diverse and severall times: For in the former it is onely said, *They had one mind to give their power to the Beast*, (that is, to the *Papacie*) at that time they were all alike ignorant, and superstitious, and so the *Papacie* easily devoured them; but in the latter place it is said, *God put it into their minds to agree and doe it*, that is, at this time they were not all alike: some of the Kingdomes had Light and Reformation, and had with-drawne from *Rome*: yet by some speciall over-ruling Providence (in respect of which, it is said, *God put it into their hearts*) they who had departed from *Popery* shall revolt, and by some Agreement or Covenant with the rest, all joyntly shall againe give up themselves to Papall power: so that it differs much from the former Act, and seemes to be a second Act of the *Ten Kings*, that is, of so many as were revolted from the *Papacie*: and it also appeares to be so, because it is made the fore-runner and immediate fore-goer of the ruine of *Rome*, which is here meant by the *Whore*, *vers.* 16. as is explained *vers.* 18. This Act of the Kings, is the meanes by the which God will fulfill his Word; of *Romes* ruine by fire; therefore it is said, *They shall burne her with fire, for they shall agree to give up their power to her, till the words be fulfilled*: But the former giving up their power to the *Beast*, was at the beginning of the *Papacie*, *vers.* 12, 13. So that it seemes by the generall Vassallage of all Kingdomes in *Europe* to *Popery* againe, God will bring about the ruine of *Rome*: for the revolted Kingdomes eyes shall be opened, to see how *Rome* hath abused them, to bring them backe againe to her slavery, and to slay all their *Prophets* and *Witnesses*: and then they shall *hate her, and ruine her*; and this may be by some one of the *Ten Kingdomes* in *Europe* reformed, and yet revolted, and at last fell off from *Rome* againe: For though it is said, *The Ten should ruine the Whore*, it cannot be meant of them all, for some of them *lamented her ruine*, *Revel.* 18. 19. But if any of them do it, it is truly said the *Ten did it* (as it is said, *the Theeves reviled Christ*, *Mark.* 15. 32.)

Kings shall agree to give up their power to the Pope.

This the fore-running of Romes ruine.

when as it was but one of them, *Luk.* 23. 39. and by this revolting of Reformed Kingdomes to *Popery* againe in *Europe*, comes it, that the *Witnesses* (that is, the *Orthodox Christians* and *Professors*) are slaine by the Papacie, which also is a second Argument, for that is meant by the *Beast*, *Revel.* 11. 7. and that their *Bodies lie dead in the streets of Rome*, for that is meant by the *great City*; for it was *Romes* power which crucified Christ; therefore he is said to be there crucified: *Pilate* by Roman *Authority* did it. Now it cannot be the City of *Rome* in which all witnesses lie dead, for there be none or few *Witnesses* in *Rome*, but most *Witnesses* are in Reformed Kingdomes, and must there be slaine and lie dead, therefore by the streetes must be meant the Ten Kingdomes in *Europe* come under *Romes* Jurisdiction: every Kingdome being under *Romes* power in *Europe*, is as a street to the City, and by *Romes* power, and in her name slayes the *Witnesses*; therefore Papall power must be over *Europe* before the Witnesses be slaine.

2. *Arg.* To prove Kings resigne to Rome.

Argument 2. A second Argument is, because when *Rome* is ruinated she is most secure, no Widow, no Sorrow, *Revel.* 18. 7. that is, none of her Kingdones shall be rent from her, which she had at any time under her Jurisdiction, but is in her full strength; therefore it is said, *Strong is the Lord, vers.* 8. that is, she being in perfect strength, God shewes his strength in her ruine.

Thus betweene this, and 1666. is like to be a revolt of the Reformed Kingdomes to *Popery*, and by Papall power a suppressing of Orthodoxe Christians and publike persons in *Europe*, whose full suppressing will be compleat within a few yeares of 1666. And this is the sad time of the *Gentile* Beleevers, which will be sweetned with the glorious worke of the Conversion of the *Israelites* in the middest of it, about 1656. but that will yeeld no present relieve to us *Gentiles* against *Antichrist*, but he shall goe on to slay the *Witnesses*, and finish it. Which having done, before he can triumph *foure yeares*, the *Witnesses* shall be raised up, and one of the *Ten Kingdomes* fall off from him, and ruine the City of *Rome*; and this will be a generall good to *Europe*: But yet the *Papacie* shall breath, and by degrees get head, and joyne with *Turke*, *Tartar*, and the Christians in *Europe*: But from this danger will Christ save all Christians, by his comming and setting up his Kingdome. And as there shall be trouble in regard of Religion, before this comming of Christ, so there shall be (it is to be feared) in regard of Justice, and that all Princes shall fall by degrees to tyranny and oppression, and enslaving their Subjects,

Trouble both in regard of religion and justice.

jects, that ſo Chriſts comming and Kingdome may be more welcome to the world. Which is therefore celebrated, chiefly by the joy it brings through doing of Juſtice; *Pſal.* 72. 1. to 5. *Pſal.* 96. 10. to the end, and relieving the oppreſſed: For, Chriſt having a purpoſe to ſwallow up all Kingly power, he will weary the world of it, by letting it vexe and ſpoyle the earth; and when all the world groanes under tyranny and oppreſſion of Kings, then will he come and throw downe all their Thrones, and erect his owne only, who alone is fit to rule the World Monarchically, being infinitely full of Wiſedome, Juſtice and Meekneſſe. *Amen.*

When Chriſt will ſwallow up all Kingly power.

But what Uſe ſhould we make of all this Doctrine about Chriſts Kingdome? Even this alſo the Scripture teacheth us; namely,

First, to looke for it (therefore wee ſhould know it, for there can be no expectation of things unknowne) and to long for it, and ſo to haſten to it in our deſires and fervent affections, 2 *Pet.* 3. 12. For, though we cannot haſten its time, to come to us, yet wee may haſten to it, by our longing for its comming: And there is no loſſe by ſuch love of Chriſts appearing; *For to them that love it, he will give, when he comes, a Crowne of Righteouſneſſe,* 2 *Tim.* 4. 8. And ſurely, they who moſt love and long for it, ſhall ſpeed beſt at it; and therefore it is pitty, that this Doctrine of Chriſts Kingdome is no more ſtudied.

1. *We muſt looke for this Kingdome of Chriſt.*

Secondly, This Doctrine of Chriſts Kingdome teacheth us, who will love him, to *hate evill,* *Pſal.* 97. 10. That is inferred from the Propheſie of his Kingdome: For, *if he will ruine the workes of evill,* becauſe he hates them, it becomes them who love him, to hate evill. *God ſaves the Saints from the wicked,* therefore let the Saints keepe themſelves from wickedneſſe; yea they muſt be extraordinary *in all holy converſation and godlineſſe,* as 2 *Pet.* 3. 11. For ſo much that phraſe (*What manner of perſons ought yee to be*) ſeemes to imply: In Chriſts Kingdome, all ſuch things as now draw to unholineſſe ſhall be done away, and nothing but godlineſſe ſhall beare ſway. Therefore, they who expect that Kingdome, *ſhould be every way holy,* and give diligence to be found of him, at his comming in peace *without ſpot, and blameleſſe,* 2 *Pet.* 3. 14. For though hee will not ruine, yet hee will ſhame the Saints, whom he findes looſe walkers. And therefore he deferres his comming, not becauſe he is ſlacke to it (for it is his glory) but becauſe he would have encreaſe of Knowledge, and Grace ſo worke with his Saints, that they might repent and amend what is amiſſe in them, that it may goe well with them at his comming.

2. *We muſt hate evill, be holy.*

comming, 2 *Pet.* 3. 9, 15. for he speakes onely of Saints, and therefore saith, is *long suffering to us ward.* This is the reason of Christs deferring his coming so long.

3. *We should joy in the hope of it.*

Thirdly, this Doctrine of Christs Kingdome teacheth us that be righteous, to joy greatly in the hopes of it, and to give thankes at the memory of it, though it be but present in promise and prophesie, *Psalm.* 97. 11, 12. And therefore to meditate of it as it were in present, and to behold it in joy sowne for us, and arising up in an Harvest, *vers.* 11. Therefore there are many triumphing Psalmes made of this Kingdome, though it be to come, *Psalm.* 96, 98, 99. Saints neither could nor should feare Christs comming, if they understood this Doctrine of it, for his comming is for them, *John* 14. Now since the Scripture speakes so much, and so plainly of this Kingdome of Christ, and makes for us such wholsome uses, shewing us that it is a speciall and practicall Truth, and was a chiefe Meditation of all the Prophets, let every Saint search into, and study this Doctrine, it is our Harvest of joy and gladnesse, and Christ pardon us our so much neglect of it hitherto. *Amen.*

FINIS.